

58
3005 C. 49
5.
A Short Catechisme for Houſholders.

With prayers to the ſame adioyning.

Heerevnto are added vnder the Aunſwer vnto euerie Queſtion, the prooues of the Scripture, for enery point of the ſaid Catechiſme.

Gathered by *Iohn Stockwood*, Schoolemaſter of *Tunbridge*, according as they were noted in the Margin, by the firſt Authors. For all true Chriſtians, which deſire to bring vp their Families in the feare of the Lord.

✓ *Newlie corrected and abridged.*

Pſalm. 34. 11.

Come Children, hearken vnto me, I will teach you the feare of the Lord.



¶ Imprinted at London by *Iohn Charlewood. 1583.*



49.

4

8

630

To the right worshipfull,
and my singuler good freend in the Lord,
Maister Iohn Hart, one of the Aldermen
of the most noble and renowned Citie of
London, Iohn Stockwood Schoole-
maister of Tunbridge, wisheth in this life
the abundant increase of all spirituall
graces, and endlesse felicitie in the
lyfe to come, through Christ
our Sauour.



He care (right worshipfull)
which I haue in the waie
of Godlines to profite the
most, and the earnest de-
fire wherwith I am infla-
med in the principles and groundes of
Religion, to instruct the verie simplest,
hath stirred me vp at this time, vnder-
standing that the Printer intended a
new and third impression of this Ca-
techisme, once againe to ouer-vewe
and peruse the same, not minding (as
vsuallie is woont in such cases to bee
done of manie) anie whit at all to en-

The Epistle .

large this Treatise, but rather in manie pointes to abridge and lessen the same. For hauing partlie marked my selfe, & partlie learned by others, that the manie proues for one and the same thing, did often times verie much trouble and cumber the vnderstanding of the ignorant and simpler sort, whose capacitie being verie weake, they could not tell the vse nor applicatiō of the same: and hearing that others complained of tediousnesse, by reason of the multitude of places alleadged for confirmation of all one matter (as in thinges appertaining vnto God, this vnwilling and rebelling fleshe of ours is soone wearie, thinking notwithstanding, nothing to long in the pursuing and following of our owne pleasures) and knowing moreouer, that not a fewe of the poorer number, with whome (God wor) a penie or two pence, is a great deale of monie, did repine and grudge at the charges,

The Epistle .

charges , albeit nothing in the bagges
of the rich, yet drawing to the bottome
in the napkin of the poore widdowe
that hath but two mites . I haue ende-
uoured by this labour in abridging of
this Catechisme, so farre as in me lieth,
to satisfie and content, or rather indeed,
to take awaye all excuse from all per-
sons , who either haue heeretofore , or
shall heerafter , vse these Fig tree leaues
to couer their shame, I meane, alleadge
such vaine pretences in the maintenace
of their wilfull ignorance , or ignorant
wilfulnesse . For this *Enstruction* be-
ing now brought into so small a com-
passe , neither haue the simple to com-
plaine of darknesse , nor the vnwilling
to pleade tediousnesse, nor the poore to
crie out of charge-ablenesse , the price
being halfe in halfe , at the least abated,
of that it was before.

Onelie this I am frendlie to request
at the handes of those my Brethren,
which

The Epistle.

which either publicuely in their Churches vse the same, or of others the godlie, which priuatelie in their houses teache it to their Families, that they would earnestlie labour to make the applications of the prooues familiar & easie vnto the most simplest which they shall at anie time take in hande for to teach, and the same so, that they be able, not onelie readilie without booke to rehearse them, but that trulie in minde vnderstanding the same, they maie practise and shew foorth the fruits thereof in a godlie life and Christian conuersation, so letting theyr lyght shine before men, as becommeth those that are taught in Christ his schoole, that seeing their good workes, they maie glorifie our Father which is in Heauen. As for those which shall thinke this worke thus abridged, to be too shorte, they maie for their further contentation, vse the former and larger Catechisme

The Epistle.

Catechisme, if they be desirous to haue more places of Scripture, for the auouching of euerie point of doctrine.

This my latter enterprise, I trust shall be by so much the better welcome and accepted vnto your worshippe, and all the godlie : by how much being now purposedlie framed so farre as maie be, to the contentment of all, it shall of the greater number, for their better furtheraunce in the A. B. C. of Religion, be practised, vsed, and learned, to the glorie of GOD, and the benefite of his church : the which God I most entirelie beseech, in the name of his Christe, to kindle the heart of your worshippe, togeather with all other his chosen, with that same sincere and feruent desire, which was in that godlie and christian Captaine *Cornelius*, to haue your Housholdes and Families, as dedicate and halowed churches vnto the Lord, so that howsoeuer others shall be disposed,

The Epistle.

posed, or make small accountes of this
most needefull and necessarie duetie of
Catechising, you maie in deede, and
in trueth, protest with faithfull
*Ioshua, I and my house will
serue the Lord.* From
Tunbridge this. 25. of
September. 1583.

*Your Worships many waies
singularlie bound and behol-
ding. Iohn Stockwood.*



**A necessaric Cate-
chisme, contayning a de-
claration of the true way to lyfe
euerlasting. With the prooues of the
holie Scripture, for euerie point of
the same. Verse meete to bee
knowne of euerie one, before
they be admitted to the
Lords Supper.**

Question.

WHat is the cheefest thing, which e-
uerie one ought to be most carefull
of, at long as they liue?

Answer.

Euery one ought to be most carefull
of these two pointes:

First and chiefe, howe we can be
saued in the (a) daye of iudgement, be-
fore Gods iudgement seate, and so (b)
come to life euerlasting.

Secondlie, howe to (c) lyue accor-
ding to Gods holie wyll, during our
life. In which two pointes wholie
standeth the glorie of God, so much as
of man ought to be sought for.

B.i. Prooues

if the soule
be to prece-
dunt thing
then ought
we to haue
a speciall care for the same

Two things
ought to be
sought for
of all Chri-
stians.

Two things
to bee
sought for
of all Chri-
stians.

A necessary Catechisme

Prooues out of the word of God.

If the soule
be so preci-
ous a thing
then ought
we to haue
a speciall care for the saluation of it.

For what shall it profite a man,
though he should win the whole world,
if he lose his owne soule? What shall
a man giue for recouerie of his soule?
Matth. 16. ver. 26.

We must
be carefull
to seeke the
kingdom of
God, which
is life euer-

But seeke you first the kingdome of
GOD, and his righteousness; and all
these things shall be ministred vnto
you. Matth. 6. ver. 33.
lasting, and shall be giuen to as many as shall be
saued in the day of iudgement.

We must
leade our
liues accord-
ing to the
wil of God
reuealed in
this world.

That we being deliuered out of the
handes of our enemies, should serue
him without feare, in holynesse and
righteousnes all the dayes of our lyfe.
Luke. 1. ver. 74. 75.

Question.

How can we know this, how we are dis-
charged before Gods iudgement seate?

Answer.

The

for Houſholders.

We can neuer know how we be diſ-
charged before the iudgement ſeate of
God, untill ſuch time as we know our
owne (a) miſerable eſtate, by reaſon of
the greatneſſe of our finnes, and the
horrible puniſhment which wee de-
ſerue for them.

Howe to
know howe
we be diſ-
charged
before the
iudgement
ſeate of God

Prooues out of the worde
of God.

Now when Ieſus heard it, he ſaid vnto
them: The whole need not a Phariſi-
tion, but they that are ſick. Matt. 9. 12.
before we can ſeek to the Phariſition. We muſt firſt feele the
burden of our finnes, before we can haue care to haue them
diſcharged.

Wee muſt
firſt knowe
our ſelues
to be ſicke,
before we can
ſeek to the
Phariſition.

Question.

How doſt thou knowe the greatneſſe
of thy ſinne, and the horrible puniſhment
due to the ſame?

Answer.

The greatneſſe of my ſinne, and the
horrible puniſhment thereof, I know
by the (a) lawe of God, (b) rightly vnder-
ſtoode: the ſum whereof is contain-
ed in the ten commaundements.

Where wee
may learne
the great-
neſſe of our
finnes.

B. ii.

Prooues

A necessary Catechisme

Prooues out of the word
of God.

By the law,
we attaine
to the true
knowledge
of our sinne

Therefore, by the woorkes of the
lawe, shall no fleshe be iustified in his
sight: for by the lawe commeth the
knowledge of sinne. Rom. 3. 20.

For I once was a line without the
lawe: but when the commaundement
came, sinne reuiued. Rom. 7. 9.

Question.

Rehearse the ten commaundements?

Answer.

GOD spake all these wordes, and
sayde: I am the Lord thy GOD,
which brought thee out of the land of
Egypt, out of the house of bondage.

1. Thou shalt haue none other Gods
but me.

2. Thou shalt not make to thy selfe
any grauen image, nor the lykenes of
any thing that is in heauen aboue, or
in the earth beneath, or in the water
vnder the earth, thou shalt not bowe
down to them nor worship them: for

I the

for Houſholders.

I the Lord thy God am a ielious God,
and viſite the ſins of the fathers vpon
the children, vnto the third & fourth
generatiō, of them that hate me. And
ſhew mercy vnto thouſands in the third
loue me, & keep my cōmaundements.

3 Thou ſhalt not take the name of the
Lord thy God in vaine: For the Lord
wil not hold him guiltles that taketh
his name in vaine.

4 Remēber thou keepe holy the Sab-
both day: Six dayes ſhalt thou labour
and do all that thou haſt to doo. But
the ſeuenth day is the Saboth of the
Lord thy God: In it thou ſhalt do no
manner of worke, thou & thy ſonne,
and thy daughter, thy man ſeruaunt,
and thy maide ſeruaunt, thy cattell,
and the ſtraunger that is within thy
gates. For in ſixe daies the Lord made
heauen and earth, the ſea and all that
in them is, and reſted the ſeuēth day:
wherefore the Lord bleſſed the ſe-
uenth day, and halowed it.

5 Honorthy father and thy mother,
that thy dayes maye be long in the

B.iii. land

A necessary Catechisme

the land, which the Lord thy God giueth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbors wife, nor his man seruant, nor his maide, nor his Oxe, nor his Ass, nor any thing that is his.

Question.

What is the first commaundement?

Answer.

1 Thou shalt haue none other Gods but me.

Question.

What is the meaning of this commaundement?

Answer.

Four things
ges commaun-
ded in this
precept,

The Lord God straightly chargeth vs in this first commaundement, that we worshipping God alone, which wor-
1 ship standeth in foure pointes. First,
2 that we (a) loue God aboue all. Se-
condlie,

for Householders.

condlie, that we (b) feare God aboue
all. Thirdly, that we make our pray- 3
ers to (c) none, but to God. Fourthly, 4
that we (d) acknowledge God alone
to be the guider, and gouernour of all
thinges, (e) of whome we receyue all
the benefites that we haue, and there-
fore that (f) we trust and stave vppon
him alone.

Prooues out of the wordes
of God.

a
He that loueth Father or Mother,
more then mee, is not worthy of mee.
And he that loueth sonne or daughter,
more then mee, is not worthy of mee.
Math. 10. 37.

b
A sonne honoureth his Father, and
a seruant his maister: If then I be a
Father, where is mine honour? If I
be a maister, where is my feare, sayth
the Lorde God of hostes vnto you, Pri-
estres that despise my name? And
ye saye, wherein haue we despised thy
name. Mala. 1. 6.

We must
set the loue
of God be-
fore all
thinges, be-
they neuer
so deere
vnto vs.

God must
be feared
aboue all.

B.iii.

W.iii.

A necessary Catechisme.

The Lord
is onely to
be called
vpon.

Who so euer shall call vpon the
name of the Lord, shall be saued.
Rom. 10. 13.

God gui-
deth and
ruleth all
things.

Whatsoever pleased the Lord, that
dyd he in heauen and in earth, in the
sea, and in all the depth. Psal. 135. 6.

We haue al
good things
from God.

Euerie good giuing, and euerie per-
fect gifte is from aboue, and commeth
downe from the Father of lyghtes.

Iam. 1. 17.

Our trust
& stay must
be onely in
God.

Thus sayth the Lord, curst be the
man that trusteth in man, & maketh
fleshe his arme, and withdraueth his
heart from the Lord. Iere. 17. 5.

Question.

What is the second commandment?

Answer.

Thou shalt not make to thy selfe
any graven image, nor the lykenesse
of anie thing that is in Heauen a-
boue, &c.

Question.

vbat

for Housholders.

What is the meaning of this commaundement?

Answer.

In this second commaundement, be contained three thinges.

Three thinges contained in this precept.

First, that we should not (a) thinke God to be like either man or woman, or any other thing, & therefore that we make no Image of God in any case.

Secondly, that we make no Image of any other thing, eyther to (b) worshippinge the Image it selfe, eyther God, Saint, or Angell, by the Image: neither yet to this ende, to be the (c) better put in mind of God by the Image.

Thirdly, that we worship not God in any other (d) outward worship, according to our owne fantasies: but (e) as God commaundeth vs in his word.

Prooues out of the worde of God.

a

Take therefore good heed vnto your selues: for ye saw no Image in that day that the Lord spake vnto you in Horeb, out of the mids of the fire. Deut. 4. 15.

God is lyke neither mā nor womā, nor any other thing,

That

A necessary Catechisme.

and there-
fore wee
must make
no Image
of God in
any case.

That ye corrupt not your selues, and make you a grauen Image, or representation of any figure: whether it be likenes of Male or Female. Deu. 4. 16

The likenesse of any beast that is on earth, or the likenesse of any fethered fowle that flieth in the ayre. 17.

Or the lykenesse of any thing that creepeth on the earth, or the lykenesse of any fishe that is in the waters beneath the earth. 18. &c.

b

Wee must
make no
manner of
Image to
worship.

Ye shall make you none Idols, nor graue image, neither reare you vp any pillar, neither shal you set any Image of stone in your land, to bow down to it: for I am y^e Lord your God. Le. 26. 1.

**Be it knowne to thee, O King, that we will not serue thy Gods, nor wor-
shippe the golden Image which thou
hast set vp. Dan. 3. 18.**

c

Idolles are
lies & vani-
tie, & ther-
fore are not
to be made,
to put vs in
remembrance
of God.

What profiteth the Image: for the maker therof hath made it an Image, and a teacher of lyes, though he that made it, trust therein, when he maketh dumbe Idols. Abac. 2. 18.

But

for Hauſholders.

But the holore cometh, and now
is, when the true worſhippers ſhall
worſhip the father in ſpirit and truth:
for the Father requireth euen ſuch to
worſhip him. Iohn. 4. 23.

God is to
be worſhip-
ped in ſpi-
rit & truth,
and not ac-
cording to
our fantaſy.

Therefore whatſoeuer I commaund
you, take heede you doe it: thou ſhalt
put nothing thereto, nor take ought
there from. Deut. 12. 32.

Question.

What is the third commaundement?

Answer.

3 Thou ſhalt not take the name of the
Lord thy God in vaine. &c.

Question.

What is the meaning of this commaundement?

Answer.

God chargeth vs in this third com-
maundement, theſe three things.

Fiſt, that we uſe with (a) moſt
his reuerence the name of God, when
ſoeuer we either ſpeake or thinke vpon him.

God is to
be worſhip-
ped only in
ſuch ſort as
himſelfe in
his worde
cōmaūdeth.

Three thin-
ges to be
oſerued in
this precept.

Secondlie,

A necessary Catechisme.

Secondly, that we neuer blaspheme the name of God, by (b) coniuring, Witchcraft, Sorcerie, or Charming, or any such lyke: neyther by cursling, nor banning.

Thirdly, that we neuer (c) sweare by the name of God in our common talke, although the matter be neuer so true: But onely where the (d) glory of God is sought; or the saluation of our Brethren: (e) or also before a Magistrate, in witnessing the trueth, when we are thereunto lawfully called. In whose causes we must (f) only sweare by the name of God. But as for (g) Saintes, Angels, (h) Rode, booke, Crosse, Masse or any other thing, we ought in no case by them to sweare.

Prooues out of the worde
of God.

a

Wee must
with great
reuerence &
feare, vse the
name of
God.

If thou wilt not keepe and doe all the wordes of this Lawe, that are written in this Booke, and feare this glorious and fearefull name, **THE LORD THY GOD**. Deut. 28. 38.

Let

for Housholders.

b

Let none be found among you, that maketh his sone or his daughter to go through the fire, or that vseth witchcraft, or a regard of times, or a marker of the flying of fowles, or a soycener. Deut. 18. 10.

Or a charmer, or that counsayleth with spirits, or a slouthsayer, or that asketh counsayle of the dead. Deu. 18. 11.

For all that do such thinges are abomination vnto the Lorde, and because of theyr abominations, thy Lorde thy GOD doth cast them out before thee. Deu. 18. 12.

But I saye vnto you, sweare not at all, neither by heauen, for it is the throne of God. Math. 5. 34.

For yet by the earth, for it is his footstole: neither by Ierusalem, for it is the citie of the great king. Math. 5. 35.

Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke. Math. 5. 36.

But let your communication be,

Yea,

The name of GOD is abused by Coniuring, witchcraft, curssing, bāning, blaspheming, & such lyke.

Wee must not sweare in our common talke.

A necessary Catechisme

Yea, yea: Nay, nay. For whatsoever
is more then these; cometh of euill.
Math. 5. 37.

d

We maye
swear whē
GOD maie
be glorified
by our oth.

Now therefore, I praye you sweare
vnto me by the Lord, that as I haue
shewed you mercie, ye will also shew
mercie vnto my Fathers house; and
giue me a true token. Iosa. 2. 12.

e

We maye
swear be-
ing lawfull-
ly called by
the Magi-
strate.

If a man deliuer vnto his neighbor
to keepe, Assē, or Dre, or Sheepe, or any
beast, and it dye, or be hurt, or taken
away by enemies, and no man see it.
Exo. 22. 10.

An oath of the Lord shalbe betwene
them twayne, that hath not put his
hand to his neighbours good; and the
owner of it shall take the oath; and he
shall not make it good. Exo. 22. 11.

f

When wee
swear, we
must swear
only by the
name of
God.

Thou shalt feare the Lord thy God
and serue him, and shalt sweare by his
name. Deut. 10. 20.

Thou shalt feare the Lord thy God:
thou shalt serue him; and thou shalt
cleane

skill for Housholders. A

cleave vnto him, and shalt sweare by
his name. Deu. 10. 20.

S

Howe should I spare thee for this?
Thy chyldren haue forsaken me, and
sworne by them that are no Gods:
though I led them to the full, yet they
committed adulterie, and assembled
themselues by companies, in the har-
lots houses. Ierc. 57. 10

Wee must
sweare by
no saint, nor
Angell, nor
any crea-
ture.

Question.

What is the fourth commaundement?

Answer.

4 Remember thou keepe holy the
Sabaoth day.

Question.

What is the meaning of this commaundement?

Answer.

The halowing of the Sabaoth day,
is to rest (a) from our labours, in our
calling: & in one place to assemble our
selues together, and with feare and re-
uerence to heare, marke, and (b) lay vp
in our hearts, the word of God (c) prea-
ched vnto vs: To (d) pray altogether
that

What it is
to hallowe
the Sabaoth
day.

A necessary Catechisme

that which we (e) vnderstande with one consent, and at the times appointed, to (f) vse the Sacraments in faith and repentance: And all our lyfe long to (g) rest from wickednesse, that the Lord by his holy spirite may worke in vs his good worke, and so begin in this life the everlasting rest.

Prooues out of the worde of God.

Wee must
rest fro our
labour on
the Sabaoth

But the seuenth daye is the Saba-
oth of y^e Lord thy God: thou shalt not
do any worke therein, thou, nor thy
sonne, nor thy daughter, nor thy man
seruaunt, nor thy mayde, nor thine
Oxe, nor thine Asse, neither any of thy
cattell, nor the straunger that is with
in thy gates: that thy man seruaunt
and thy maide maye rest, as well as
thou. Deuy. 5. 14.

We must
laye vp in
our heartes
the woorde
preached,

But he that receyueth the seede, in
the good ground: is he that heareth the
woord and vnderstandeth it, which also
beareth fruit, and bringeth forth some

an

for Housholders.

an hundred fold, some fiftie fold, and
some thirtie fold. Math. 13. 23.

c

And the first day of the weeke, the disci-
ples being come together to breake
bread, Paule preached vnto them, rea-
dy to depart on the morrow, and con-
tinued in preaching vnto midnight.
Acts. 20. 7.

We ought
to followe
these exam-
ples.

d

Againe, verely I say vnto you, that
if two of you shall agree in earth vpon
any thing, whatsoeuer they shall de-
sire, it shalbe giuen them of my father
which is in heauen. Math. 18. 19.

If we must
agree vpon
it, then we
must vnder-
stand it: and
praye for it
when we
meete toge-
ther for
that pur-
pose in holy
assemblies.

e

What is it then? I will pray with
the spirite, but I will praye with the
vnderstanding also: I will sing with
the spirite, but I will sing with the
vnderstanding also. 1. Cor. 14. 15.

f

Wherefore, my Brethren when ye
come together to eate, tarie one for an-
other. 1. Cor. 11. 33.

At our as-
semblies on
the sabaoth
we must al-
so receyue
the Supper
of the Lord.

And if any man be hungrie, let him
C. i. eate

A necessary Catechisme.

eat at home, that ye come not together vnto condemnation. 1. Cor. 11. 34.

The Sabbath dooth represent vnto vs our spirituall resting fro sinne.

^g
And ye shall haue in the tenth day of the seauenth Moneth, an holie conuocation: and ye shall humble your Soules, and shall not do any woꝛke therein. Numb. 29. 7.

Question.

What is the fift commaundement?

Answer.

5 Honour thy Father and thy Mother. &c.

Question.

What is the meaning of this commaundement?

Answer.

The meaning of this fyfth commaundement.

The meaning of this fift commaundement is, that we should honoꝛ (that is to saye) loue, feare, obey, and relieue our (a) Parentes, or any other that are vnto vs in their steele. As our (b) Princes, Rulers, and Magistrates: (c) our Pastors and Teachers: our (d) Maisters, and all others which are aboue vs in any calling: placed by God: the

for Housholders.

(e) the aged and grayheaded, and that all Superiours shewe themselves in deede Parents, in (f) defending & guiding their inferiours.

Prooves out of the worde of God.

a

We shall feare euery man his father and mother, and shall keepe my Sabas oths: for I am the Lord your GOD. Leui. 19.

Our Parents, or any other in theyr steede to be obeyed.

Chyldren, obey your Parents in all things: for that is well pleasing vnto the Lord. Col. 3. 20.

Seruaunts, be obedient vnto them that are your Maisters, according to the flesh in all things, not with eie seruice, as men pleasers: but in singlenes of heart, fearing God. Col. 3. 22.

And whatsoeuer ye do, do it hartely, as to the Lord, and not vnto men. Col. 3. 23.

b

Thou shalt not raile vpon the Iudges, neyther speake euill of the Ruler of thy people. Exo. 22. 28.

Princes and Magistrates to be obeyed.

C.ij.

Obey

A necessary Catechisme.

c

Pastors and
Teachersto
be obeyed.

Obey them that haue the ouer sight
of you, and submitte your selues : for
they watche for your Soules, as they
that must giue accomptes, that they
maye do it with ioye, and not with
greefe: for that is vnprofitable for you.
Heb.13.17.

d

Maisters to
be obeyed.

Seruaunts, be obedient vnto them
that are your Maisters, according to
the fleshe, with feare and trembling
in singlenesse of your heartes, as vnto
Christ. Ephe 6.5.

e

Elders to
be reueren-
ced.

Thou shalt rise vp before the hoze
head, and honour the personne of the
olde man, and dreade thy God : I am
the Lord. Leuit.19.32.

f

Superiours,
ought to
put on a fa-
therly care
in ruling
their infe-
riours.

Husbands loue your Wiues, and be
not bitter vnto them. Col.3.19.
Fathers, prouoke not your chyldren
to anger, least they be discouraged.
Col.3.21.

Question.

what

for Housholders.

What is the sixt commaundement?

Answer.

6 Thou shalt do no murther.

Question.

What is the meaning of this commaundement?

Answer.

First, the Lorde **G D D** forbiddeth ¹ vs in this sixt Commaundement, all (a) killing, (b) fighting, and (c) quarrelling, (d) all reproches, mockes and tauntes.

Secondly, he forbiddeth all killing ² in heart, that is, all (c) anger and malice, (f) all desire of renenge.

Thirdlie, on the other side he commaundeth vs to preserve life, by exercising (g) the workes of mercie and compassion towarde our Brethren, yea, euen towarde our enemies. ³

Fourthlie, to (h) loue one another ⁴ inwardly in heart as our selues: yea, euen our enemies, and them that hate vs.

Prooues out of the worde
of God.

C.ij.

Who

A necessary Catechisme

All killing
forbidden.

a

Whosoever sheddeth mans blood,
by man shall his blood be shed : for in
the image of God, hath he made man.
Gen.6.9.

Fighting
forbidden.

b

We haue heard that it hath bene
sayde, an eye for an eye, and a tooth for
a tooth. Math.5.38.

But I say vnto you, resist not euill :
but who soeuer shall smyte thee on thy
right cheek, turne to him the other al-
so. Math.5.39.

Quarelling
forbidden.

c

Now therfore as y^e elect of God, holy
& beloued, put on tender mercie, kind-
nes, humblenes of minde, meekenes,
long suffering. Col.3.12.

Forbearing one & another, and for-
giuing one another, if any man haue a
quarell to another : euen as Christ for-
gaue you, euen so doe ye. Col.3.13.

In the perso
of one, he
forbyddeth
these things
in all.

d

Thou shalt not curse the deasse, nei-
ther put a stumbling blocke before the
blinde, but shalt feare thy God : I am
the

for Houſholders.

the Lord. Leui. 19. 14.

Thou ſhalt not hate thy brother in thy heart, but thou ſhalt plainly rebuke thy neighbour, and ſuffer him not to ſinne. Leui. 19. 17. Hatred forbidden.

We haue heard howe it was ſayde vnto them of olde time : Thou ſhalt not kill : for whoſoeuer killeth, ſhalbe culpable of iudgement. Math. 5. 21.

But I ſaye vnto you, whoſoeuer is angrie with his brother, vnaduiſedlie, ſhall be culpable of iudgement. And whoſoeuer ſayeth vnto his Brother, Raca, ſhall be worthy to be puniſhed by the Councell. And whoſoeuer ſhall ſay, Fole, ſhall be worthy to be puniſhed with hell fire. Math. 5. 22. Anger.

Saye not thou, I will recompence euill : but waite vpon the Lord, and he ſhall ſaue thee. Pro. 20. 22. Reuenge.

For I was an hungred, and ye gaue me meate: I thyrſted, and ye gaue me to drinke: Mercifull dealing com-
maunded.

C. iij.

drinke:

A necessary Catechisme.

drinke : I was a Straunger, and ye lodged me. Math. 23. 35.

I was naked, and ye cloathed me : I was sicke, and ye visited me : I was in prison, and ye came vnto me. Math. 25. 36.

We must
loue our
enimies.

But I saye vnto you, which heare, loue your enimies : doo well to them which hate you. Luke. 6. 17.

Recompence to no man euill for euill: procure things honest in the sight of all men: Rom. 12. 17.

Question.

What is the seventh commaundement?

Answer.

7 Thou shalt not commit adultery.

Question.

What is the meaning of this commaundement?

Answer.

We are forbidden in this seventh Commaundement : fyrst, all (a) adulterie, fornication, and all other (b) vncleannes in our bodies :

2 Secondlie, all (c) vnpure thoughts, and

for Householders.

and lustes of the heart.

Thirddie, all other thinges, which might entice to such vncleannes, as all vnchaste(d) behauiour, (e) filthy talke, and songes, (f) wanton apparell, lewd and idle pastimes, (g) gluttony, drunkenness, (h) houses of open whoordome, and whatsoever else may allure vs to vncleannes.

Fourthlie, on the other side he commaundeth vs to keepe our bodyes and soules (i) chaste and pure, as Temples of the holie Ghost: or if the (k) gyft of chastitie be not given vs, then to vse the lawfull remedy apointed by God, which is mariage.

Prooues out of the worde
of God.

Moreover, thou shalt not giue thy selfe to thy neyghbours wife by carnall copulation, to be defiled with her. Adulterie forbidden.
Leui. 18. 20.

Thou shalt not make thy Daughter comon, to cause her to be a whoze, least the Land also fall to whoordome, and

A necessary Catechisme

and the Lande be full of wickednesse.
Leui. 19. 29.

b

All other
filthinesse
forbidden.

Thou shalt not lye with the Male,
as one lyeth with a woman : for it is
abomination. Leui. 18. 22.

Thou shalt not also lye with any
Beast to be defiled therewith: neither
shal any woman stand before a beast,
to lie downe thereto : for it is abomi-
nation. Leui. 18. 23.

c

Vnpure
thoughtes
forbidden.

But I saye vnto you, that whosoer
ner looketh on a woman, to luste after
her, hath committed adulterie already
with her in his heart. Math. 5. 28.

d

Vnchaste
behaviour
forbidden.

The Lord also sayth : Because the
daughters of Sion are haucie, & walke
with stretched out neckes, and with
wandring eyes, walking and mincing
as they goe, and making a tinkling
with their fete. Esai. 3. 16.

Therefore shall the Lord make the
heads of the daughters of Sion balde :
and the Lord shall discouer theyr se-
crete

for Housholders.

crete partes. Esai.3.17.

c

Let no corrupt communication proceed out of your mouthes: but that which is good to the use of edifying, that it may minister grace to the hearers. Ephe.4.29.

Filthy talke
not to be
vsed.

f

Thou shalt not weare a garment of diuerse sorts, as of wollen and linnen together. Deut.22.11.

Wanton
apparell
forbidden.

In that daye shall the Lord take away the ornament of the Slippers, and the Calles, and the rounde tyres. Esai.3.18.

The swæte Balles, & the Bracelets, and the Bonnets. Esai.3.19.

The tyres of the head and the slops, and the head bands, and the Tablets, and the Earings. Esai.3.20.

The Rings & the Garters. Esai.3.21.

The costly apparel, and the bayles, and the wemples, and the crisping pinnes. Esai.3.22.

And the glasses, & the fine linnen, & the heeds, and the lawnes. Esai.3.23.

And

A necessary Catechisme

And in stæde of swæte sauour, there shall be stincke, & in stæde of a gyrdle, a rent, and in stæde of dresting the heaire, baldnesse, and in stæde of a stomacher, a gyrdle of Sackcloath, and burning in stæde of beauty. Esa. 3. 24.

Droonken-
nes. ^g And be not droonke with wine wher in is excesse: but be fulfilled with the spirite. Ephe. 5. 18.

Whordom. ^h But if this thing bee true, that the Mayde bee not founde a Virgin. Deut. 22. 20.

Then they shall bring forth the Mayde, to the doore of her Fathers house, and the men of her Cittie shall stone her with stones to death: for she hath wrought follie in Israel, by playing the whoze in her Fathers house: so thou shalt put euill away from among you. Deut. 22. 21.

Chastitie &
purenes in
foule and
body, com-
maunded. ⁱ Knowe ye not that your bodies are the members of Chryste? Shall I then take the members of Chryste, & make them

for Housholders.

them the members of an harlot: God
forbid. 1. Cor. 6. 15.

k

Nevertheless, to auoide fornicati
on, let euerie man haue his wife, and
let euerie woman haue her owne hus
band. 1. Cor. 7. 2.

Marriage
lawfull for
such as haue
not the gift
of chastitie.

Question.

What is the eight commaundement?

Answer.

8 Thou shalt not steale.

Question.

*What is the meaning of this commaun
dement?*

Answer.

In this eight commaundement, the
Lorde God forbiddeth all (a) stealing
and robbing, in outward deedes.

Secondlie, he forbiddeth (b) all stea
ling in heart, that is, all desire of any
mans goodes wrongfully.

Thirdly, he forbiddeth (c) all deceyt,
and wrongfull dealing.

Fourthlie, on the other side, he char
geth vs, that we be (d) content with
that portion of goodes which the Lord
giueth

A necessary Catechisme.

giueth vs : to (c) applie our selues in our vocation and calling , to get our owne living, and to liue of that which is our owne , and also to be helpfull vnto others.

Prooues out of the worde
of God.

All stealing
in outwarde
deedes fore
bydden.

a

¶ We shall not steale , neyther deale
falselie , neyther lye one to an other.
Leui. 19. 11.

b

Couetous-
nesse , and
wrongfull
dealing for
bidden.

¶ But fornication, and all vncleanes :
or couetousnesse , let it not be once
named amongste you , as becommeth
Saints. Ephe. 5. 3.

c

Deceit and
wrongfull
dealing for
bidden.

¶ That no man oppresse or defraude
his Brother in any matter : for the
Lord is auenger of all such thinges, as
we also haue tolde you befoze tyme,
and testified. 1. Thes. 4. 6.

God by
shewing his
care & loue
towards
these per-
sons : teaz-
cheth vs by

¶ For the Lorde your God, is God of
Gods, and the Lord of Lords, a great
G O D , mightie and terrible, which
accepteth no personnes, nor taketh re-
wards.

for Houſholders.

wardes. Deu. 10. 17.

Who doeth right vnto the fatherleſſe and widdowe, and loueth the ſtraunger, giuing him ſode and rayment.

Deu. 10. 18.

Thou ſhalt not oppreſſe an hyzed ſeruant that is needy and poore, neyther of thy brethren, nor of the ſtraunger that is in thy Lande within thy gates. Deut. 24. 14.

d

Let the milke of the Goates be ſufficient for thy ſode, for the ſode of thy Familie, and for the ſuſtenance of the Maydes. Pro. 27. 27.

in this ſaying commaunded.

e

In the ſweate of thy face ſhalt thou eate breade, tyll thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſte, and to duſte ſhalt thou returne. Gene. 3. 19.

Question.

What is the ninth commaundement?

Answer.

9 Thou

his example to abſtaine from the contrary vices.

Vnder one kind he forbiddeth oppreſſion towards all perſons.

Cōtētednes with God / his bleſſing. ges in our calling: is generally

Labour in our calling for to get our living, commaunded.

A necessary Catechisme

9 Thou shalt not beare false witnes
against thy neighbour.

Question.

What is the meaning of this commaundement?

Answer.

1 The Lord God in this ninth Com-
maundement, dooth commaunde vs :
Things for
biddē in the
ninth com-
mandemēt.
fyrst, that we should neuer speake (a)
falsely in witnesse bearing.

2 Secondly, that not onely in witnes
bearing, but also in any other matter
we should neyther lye, (b) flatter nor
dissemble.

3 Thirdlie, that we shoulde neuer
tell false tales (c) behinde our neigh-
bours backes, nor heare them of o-
thers : that we shoulde neuer (d) be-
leeue any euill spoken behinde theyr
backes, vntill we fully knowe the cer-
taintie.

4 Fourthlie, in priuate offences, to
speake nothing, although it be true, to
the hurting (e) of our Brothers good
name, if by (f) priuate admonitions he
may be wunne.

Prooues

for Houſholders.

Prooues out of the word
of God.

a

A falſe witneſſe ſhall not be vnpro-
ueth: and he that ſpeaketh lies, ſhall
not eſcape. Pro 19.5.

Falſe witneſ-
forbidden.

b

Wherefore caſt of lying, and ſpeake
euery man trueth vnto his neighbour:
for wee are members one of an other.
Ephe. 4.25.

Against
lying, flat-
tering, and
diſſebling.

c

He that ſlaudereth not with his
tongue, nor doth euill to his neigh-
bour, nor receyueth a falſe report a-
gainſt his neighbour. Pſal. 15.3.

Telling or
bearing of
falſe tales
condemned

d

Judge not, that ye be not iudged:
Math. 7.1.

For with what iudgement ye iudge,
ye ſhall be iudged: and with what
meaſure ye meaſure, it ſhalbe meaſured
to you againe. Math. 7.2.

Wrong
iudging of
others re-
proued.

e

But aboue all thinges, haue ſeruent
loue among you: for loue couereth the
D.i. multi

Loue wor-
keth in vs
a care that
wee vtter

A necessary Catechisme.

nothing to
the hurting
of our bro-
thers good
name.

It is a point
of wisdom
not to make
light report
of others.

Heere we
plainlie see
that priuate
offences are
not to be
made opely
knowne, so
lōg as there
is hope of
amēdment.

multitude of sinnes, 1. Pet. 4. 8.

Loue suffereth all thinges : it bele-
neth all thinges: it hopeth all thinges:
it endureth all thinges. 1. Cor. 13. 7.

He that despiseth his neighbour, is
destitute of wisdom : but a man of
vnderstanding, will keepe silence.
Pro. 11. 12.

Moreover, if thy brother trespass
against thee, goe and tell him his fault
betwene him and thee alone : if hee
heare thee, thou hast wonne thy Bro-
ther. Math. 18. 15.

But if he heare thee not, take yet
with thee one or two, that by 3 mouth
of two or three witnesses, euery worde
may be confirmed. Math. 18. 6.

And if he will not vouchsafe to heare
them, tell it vnto the Church : and if
he refuse to heare the Church also : let
him be vnto thee as an Heathen man,
and a Publican. Math. 18. 17.

Question.

What is the tenth commandment?

Answer.

for Householdiers.

Answer.

10 Thou shalt not couet thy neighbours house.

Question.

What is the meaning of this commaundment?

Answer.

Here the Lord in plaine words doth forbidde all inward (a) desire, whatsoever is vnlawful to be done, although we neuer (b) consent vnto it, as the (c) rebellion of the flesh, all corruption of the (d) olde man, all (e) blot of originall sinne: so that by this commaundment, most clearely we maye see the image of that man that pleaseth God, even such a one in whome nothing is impure, neither in will nor nature.

What thinges are forbidden in this precept

Prooues out of the worde
of God.

a

What shall we saye then? Is the Lawe sinne? God forbidde. Naye, I knowe not sinne, but by the Lawe: For I had not knowne luste, except

Lust forbidde, which is an inward vice, not openly knowne.

D.y.

the

A necessary Catechisme.

the Lawe had sayde: Thou shalt not luste. Rom. 7. 7.

b

The verie thoughts of our hart, are wicked and impure.

When the Lorde sawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continuallie, &c. Gen. 6. 5.

c

Rebellion of the flesh.

But I see an other Lawe in my members, rebelling against the lawe of my minde, and leading me captiue vnto the lawe of sinne, which is in my members. Rom. 7. 23.

d

Corruption of the olde man.

That is, that ye cast off concerning the conuersation in time past, the olde man, which is corrupt through the deceiueable lustes. Ephc. 4. 22.

e

Originall sinne.

Knowing this, that our olde man is crucified with him, that y body of sinne might be destroyed, that henceforth we should not serue sinne.

Question.

Canst thou fulfill all these commaundementes,

for Housholders.

mentes, without breaking any one of them?

Aunswer.

**These are the commaundementes of almightie God : the perfect fufyl-
ling whereof, no (a) flesh can attaine
vnto : no, although I do all that I can:
yet I breake them daylie, bothe in
thought, word, and dede.**

No mā can
keepe the
commaun-
dements.

**Prooues out of the worde
of God.**

a

**For there is no difference, for all
haue sinned, & are depriued of the glo-
rie of God, & are iustified frelie by his
grace, through the redemption, which
is in Christ Iesus. Rom. 3. 23. 24.**

These pla-
ces prouing
all men sin-
ners : proue
also, they
cānot keepe
the cōman-
dementes,
for where
sin is : there
is breach of
the cōmaū-
dements.

**For (that it was impossible to the
lawe, in as much as it was weake, be-
cause of the flesh :) God sending his
owne Sonne, in the similitude of sin-
full flesh, and for sinne, condemned
sinne in the flesh, that the righteous-
nesse of the lawe might be fulfilled in
vs which walke not after the flesh, but
after the spirite. Rom. 8. 3. 4.**

D. iij. Question

A necessary Catechisme

Question.

*What punishment dooth God appoint
for breaking anie one of them?*

Answer.

The punish-
ment for the
breach of
any of the
commaun-
dements.

The punishment for the breaking
of the least commaundement, euen in
(a) thought, yea, if it were but (b) once
broken in al my life, is the everlasting
(c) curse of God, which conteyneth all
the torments that can be deuised, both
of soule and body, and in the scripture
is called by diuerse names, to expresse
the paine, and (d) hel fire, the (e) wor-
me that neuer dieth, vtter (f) darknes, bur-
ning (g) lake, seconde (h) death, dam-
nation, and such like.

Prooues out of the worde
of God.

a

The commaū-
demēt may
be broken
in thought.

But I saye vnto you, that whoso-
euer looketh on a woman to lust after
her, hath committed adulterie with her
already in his heart. Math. 5. 28.

b

He that but
once bre-
keth any cō-

For whosoever shall keepe the whole
law,

for Householders.

lawe, and yet sayleth in one point, he
is guiltie of all. Iam. 2. 10.

maūdemēt:
is thereby
subiect to
punishmēt.

Cursed be he that confirmeth not all
the wordes of this lawe, to do them :
and all the people shall saye, *Amen.*
Deut. 27. Gala. 3. 10. as before.

the curse of God, which the Scripture termeth by sundrie
names, as followeth.

The punish
mēt for the
breache of
the cōmaū-
dements, is

¶ When shall he saye vnto them on
the lefte hande : Depart from me ye
cursed into everlasting fire, which is
prepared for the deuil and his angels.
Math. 25. 41.

Euerlasting
fyre.

And feare ye not them which kyll
the bodie, but are not able to kyll the
soule : but rather feare him, which is
able to destroy both body and soule in
hell. Math. 10. 28.

Hell.

¶ Wherefore if thine hand cause thee
to offende, cutte it off, it is better for
thee to enter into lyfe maymed : then
hauiug two handes, to go into hell, in-

Hell fyre.

D. iij.

to

A necessary Catechisme
to the fire that neuer shalbe quenched.
Mark.9.4.

e

Worme neuer dying. **Where their worme dieth not, & the fyre neuer goeth out. Mark.9.44.46.**

Vtter darknesse.

Then sayd the King to the seruants: Binde him hand and foote: take him away, and cast him into vtter darknesse: there shall be weeping and gnashing of teeth. Math.22.13.

g

Lake of fire burnyng lake.

These bothe were a liue cast into a lake of fire, burning with brimstone. Apo.19.20.

h

Seconde death.

Blessed & holie is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priestes of GOD, and of Chyste, and shall raigne with him a thousand yere. Apo.20.6.

Question.

Is there nothing which a man can doo in this world, to serue as a sufficient recompence to God for one sinne?

Aun-

for Houſholders.

Answer.

So, although I ſhould giue all my
(a) goodes to the poore, or ſuffer my bo-
dy to be (b) whipped all my life long,
or ſuffer any other puniſhment which
might be deuised: it is not ſufficient
for one of my leaſt ſinner.

No ſatis-
faction on
our behalfe
for ſinne.

Prooues out of the word
of God.

a

So likewise ye, when ye haue done
all thoſe thinges which are commaun-
ded you, ſaye, we are vnprofitable ſer-
uauntes: we haue done that which
was our duety to doe. Luke. 17. 10.
vs from the heauy puniſhment of our ſinnes, ſet downe in
the former queſtion.

All that man
poſſible can
doe, is but
duetic, and
therefore can
not deliuer
ſet downe in

b

Which thinges haue in deede a ſhew
of wiſedome, in voluntarie Religion,
and humbleneſſe of minde, and in not
ſparing the body: neither haue they it
in any eſtimation to ſatiſſie the fleſhe.
Col. 2. 23.

The afflicti-
ons which
men uſe
towards
theſelues is
no amende
before God
for ſinne.

Queſtion.

Yea, but God is mercifull, will he there-
fore

A necessary Catechisme.

fore punishe sinne so sharplie thinkest thou?

Answer.

**God, bothe
mercifull
and iust.**

Our God in deede is (a) mercifull, but he is also iust (b) & true, and therefore must needs of iustice and trueth, punish mans sinne with that punishment, which he hath appointed.

**Prooues out of the worde
of God.**

**God is
mercifull.**

Blessed be God, even the Father of our Lord Iesus Christe, the Father of mercies, and the God of all comfort, 2. Cor. 1.3.

**God is iust
and true.**

Oh let the malice of the wicked come to an ende: but guide thou the iust, for the righteous God tryeth the hart and reynes. Psal. 7.9.

Question.

Seeing then this punishment must needs be suffered, are we in our selues able to suffer it, and overcome it?

Answer.

**None, that
is but onely**

None is able to suffer (a) and overcome

for Houſholders.

come this great puniſhment of ſinne,
being onely man.

man, able
to ſatiffie
for ſinne.

Prooues out of the worde
of God.

a

If thou, O Lord, ſtraightly markeſt
iniquities, O Lord, who ſhall ſtande:
Pſal. 130. 3.

No man
able to bear
G O D his
wrath for
ſinne?

Question.

*Is there then no meanes at all, vvhetherby
vvee maie be ſaued from theſe paines
euerlaſting?*

Answer.

The paines which our ſinnes de-
ſerue, becauſe God of his iuſtice muſt
needes puniſhe ſinne in man, which
was committed by man: and therfore
our ſauour Chriſte being euerlaſting
G O D, became alſo (a) man, and hath
fullie (b) ſuffered whatſoeuer was due
for mans ſinne.

Chriſt hath
fully diſ-
charged our
ſinnes.

Prooues out of the worde
of God.

a

But when the fulneſſe of time was
come,

Becauſe

A necessary Catechisme

Gods iustice requireth y^e sinne should be punished in man: therefore Christ (who onely come, God sent forth his sonne made of a woman, & made vnder the lawe, that hee might redēme them, which were vnder the Lawe, that we might receyue the adoption of the Sonnes, Gala. 4. 4. 5. was able to doo it) tooke on him man his nature without sinne, to satisfie that which man by reason of sinne, was not able to discharge.

b

Christ hath fully suffred all thinges due for mans sin. Christe hath redēmed vs from the curse of the Law, when he was made a curse for vs. (For it is written, cursed is euery one that hangeth on tree.) Gal. 3. 13.

Question.

Are not then all people discharged, seeing the punishment is paid?

Answer.

To whome Christes death is auailable, None are discharged, sauing those that take holde vppon Christe and his merites, with a true (a) faith.

Prooues out of the worde of God.

a

Christe his death only For God so loued the world, that he hath

for Houſholders.

hath giuen his onely begotten ſonne, ^{auaileable}
that who ſo euer beleueth in him: ^{to the that}
ſhould not periſhe, but haue euerla- ^{beleue.}
ſting life. Iohn. 3. 16.

Question.

What calleſt thou this true faith?

Answer.

This true and liuelie faith, is a full ^{What faith}
(a) perſwaſion, and aſſuraunce of my ^{is.}
(b) heart, groundd vpon the (c) pro-
miſe of God, and wrought in me by
the (d) holy ghoſt, wherby I am fullie
aſſured, that whatſoener Chriſte hath
wrought for mans ſaluation, pertay-
neth not onely to others: but euen to
(e) me, and is wholie mine, as ſurely
as if I perſourmed the ſame in mine
owne perſon.

Prooues out of the wordes
of God.

a

That their hearts might be comforted, and they knitte together in loue, ^{Faith is a}
and in all riches of the full aſſuraunce ^{full per-}
of vnderſtanding, to knowe the miſte- ^{ſwaſion,}
rie of ^{aſſurance &}
^{knowledge}

A necessary Catechisme

rie of **G D D**, euen the Father and of
Christ. Col.2.2.

b

Faith hath
her place in
the heart.

For if thou shalt confesse with thy
mouth the Lorde Jesus, and shalt be-
leeue in thine heart, that God raysed
him vp from the dead, thou shalt be sa-
ued. Rom.10.9.

c

Faith is
grounded on
the promise
and word of
God.

For what saith the scripture? Abra-
ham beleueed God, and it was coun-
ted to him for righteousnes. Ro.4.3.

d

Faith is
wrought in
vs by the
holy ghoft.

That the God of our Lorde Jesus
Christe, the Father of glorie, might
giue vnto you the spirite of wisdome
and reuelatio through the knowledge
of him, that the eyes of your vnder-
standing maye be lyghtened, that ye
maye knowe what the hope is of his
calling, and what the riches of his glo-
rious inheritauce is in the Saintes.
Ephc.1.17.18.

e

Faith cau-
seth vs to
apply vnto

That Christe maye dwell in your
harts by faith, that ye being rooted and
grounded

for Houſholders.

grounded in Loue, may be able to comprehend with all Saintes, what is the breadth, and length, and depth, and height, and to know the loue of Christ which passeth knowledge, that ye may be fylled with all fulnesse of **G D D**.
Ephc. 3. 17. 18. 19.

our selues
the loue of
Christe, and
all other his
benefites.

Question.

Howe can it be that thy sinnes are forgiven thee, and yet according to Gods trueth, fullie punished with that punishment vvhich God hath appointed for sinne?

Answer.

By this my true faith, I see my sinnes both to be forgiven, and yet fully punished. For in Iesus Christ to (a) satisfie God his Justice, they be (b) fully punished, and yet to me they be (c) forgiven, because in me they be not punished, but in Christe for me, to set forth God his mercy, & therefore shall neuer be layde to my charge. In this manner therefore I see the Lorde my God, to be both mercifull and iust.

Our sinnes
both forgiven
and
punished.

Prooues

A necessary Catechisme

Prooues out of the word
of God.

Christ satisfieth God his iustice for vs.

For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousness of God in him. 2. Cor. 5. 21.

In Christe our synnes are fullie punished.

My babes, these things write I vnto you, that ye sinne not: if any man sinne, we haue an aduocate with the father, Iesus Christ the iust, and he is the reconciliation for our sinnes: & not for ours only, but also for the sinnes of the whole world. 1. Iohn. 2. 1. 2.

In Christe our sinnes are forgien.

For God was in Christ, and reconciled the world vnto himselfe, not imputing their sinnes vnto them, & hath committed to vs the worde of reconciliation. 2. Cor. 5. 19

Question.

Yea, but although the punishment of thy sinnes bee paid in Christe: yet seeing there can no vnrighteousnesse dwell with God: howe canst thou stand before

for Housholders.

fore God his iudgement seate, as righteous and iust, seeing thou hast no righteousness, but such as is stained with so many sinnes?

Answer.

I stande as iust and righteous before the Throne of God, not cloathed with mine owne righteousness, which I haue wrought in mine owne person, but with the (a) righteousness of Christe Iesus: which righteousness being taken holde vpon by (b) a true faith, is made mine. Thus am I iust in the sight of GOD, not in respect of mine owne workes, which I haue wrought: but taking hold vpon Christes workes to be mine by faith.

Howe we being vniust and vnrighteous, are not with standing (before God) iust and righteous.

Prooues out of the wordes of God.

a

But ye are of him in Christ Iesus, who of God is made vnto vs wisdom and righteousness, and sanctification, and redemption. 1 Cor. 1. 30. 2.

We are righteous in the righteousness of christ and not in our selues.

b

Therefore, we conclude, that a man

By faith we are iustified

C.i.

is

A necessary Catechisme.

and saued
from con-
demnation.

is iustified by faith, without the works
of the lawe. Rom. 3. 28.

Question.

*Dooth not this make men to run into all
sinne and vickednesse?*

Answer.

What fruite
commeth
of this
doctrine.

No, for this true faith, as sone as it
is wrought in vs (a) through the holie
Ghost, dooth frame our hearts a newe;
and causeth vs to (b) detest, hate, lothe,
and abhorre sinne in all men, but espe-
ciallie in our selues, and maketh vs to
haue our (c) whole delight and ioye in
those thinges which be agréable to
Gods will, and causeth vs also to (d)
expresse the same in our life and con-
uersation, or else it is no true faith, but
a dead (e) faith.

Prooues out of the worde
of God.

a

The doctrin
of faith doth
not make
vs carelesse,
but carefull
to walke in
newnesse of
lyfe.

Jesus answered & sayd vnto him :
Verelie, verely, I say vnto thee, except
a man be bozne againe, he cannot see
the kingdome of God. Iohn. 3. 3.

Jesus answered : Verelie, verelie,
I saye vnto thee, except that a man be
bozne

for Houſholders.

borne of water, and of the ſpyrite, hee
can not enter into the kingdome of
God. Iohn. 3. 5.

b

But I ſee another lawe in my mem-
bers, rebelling againſt the lawe of my
minde, and leading me captiue vn-
to the lawe of ſinne, which is in my
members. Rom. 7. 23.

c

Then being iuſtified by faith, wee
haue peace towarde God, through our
Lord Ieſus Chriſt, by whome alſo we
haue acceſſe through Faith vnto this
grace, wherein we ſtand, and reioyce
vnder y hope of the glory of God: nei-
ther do we ſo only: but alſo we reioice
in tribulations, knowing that tribu-
lation bringeth forth patience. And
not onely ſo, but we alſo reioyce in
God, through our Lord Ieſus Chriſte,
by whome we haue now receyued the
attonement. Rom. 5. 11.

d

Likewiſe, thinke ye alſo, that ye are
dead to ſinne, but are a liue to God in
Ieſus Chriſt our Lord. Let not ſinne
C. y. reigne

Being re-
newed by
the ſpirit of
God, wee
lothe the
rebelling
motions of
the fleſh.

Faith cau-
ſeth vs to
reioyce in
all thinges
agreeable
vnto God
his will.

Where faith
is, it is not
ydle: but
bringeth

A necessary Catechisme

foorth the
frutes of
godly li-
uing, & con-
uersation.

reigne therfore in your mortall bodie,
that ye shoulde obeye it in the lustes
therof. Neither giue your members as
weapons of vnrighteousnes vnto sin :
but giue your selues vnto **G D D**, as
they that are aliue from the dead, and
giue your members as weapons of
righteousnes vnto **God**. Ro. 6. 11. 12. 13.

Faith with-
out godly
life, is dead,
and but
counterfeit.

c

Euen so the faith, if it haue no wo-
kes, is dead in it selfe. Iam. 2. 17.

Question.

Rebears the sum of this faith

Answer.

I Beleeue in God the father almighty
maker of heauen and earth. And in
Iesus Christ his only sonne our Lord,
which was conceyued by the holie
Ghosp, borne of the virgin Marie. He
suffered vnder Pontius Pilate, was
crucified, dead, and buried, he descen-
ded into hell, and the thirde daie, he
rose againe from death. He ascended
into heauen, and sitteth on the right
hande of God the Father almightie.
From thence shall he come to iudge
bothe the quicke and the dead. I be-
leeue

for Housholders.

leeue in the holie Ghoste. The holie
Catholique Church, The Communi-
on of Saintes. The forgiuenesse of
sinnes. The resurrection of the body.
And the life euerlasting. So be it.

Question.

What is the effect of this Creede?

Answer.

This Creede containeth foure es-
peciall poyntes: first, what we ought
to beleue, concerning God the father,
secondly, concerning God the Sonne,
thirdly, concerning God y^e holy Ghost,
fourthly, concerning God his people
called the Church.

Question.

*What beleuest thou in the first parte,
concerning God the Father?*

Answer.

First, I beleue in God the Father,
through Christ, (a) into whose body I
am grafted by faith, is not only a (b)
Father of other faithfull, but euen my
father, and therefore loueth (c) me.

¹ Two things
to be bele-
ued concer-
ning God
the Father.

Secondly, that he is almighty, that
is, that he hath (d) all power in his
hand, guiding and ruling all thinges,

E.ij.

² so

A necessary Catechisme

so that nothing can be done in (e) hea-
uen, earth, nor hell, without his prou-
dence.

Prooues out of the worde
of God.

By faith we
are grafted
into the bo-
dy of christ,
and made
the sonnes
of God.

By faith,
euerie one
of the faith-
full taketh
God for his
Father.

God is not
only the fa-
ther of the
faithful, but
also such a
father as
entirely lo-
ueth them.

God hath
power and

But as many as receyued him, to
them he gaue power to be the Sonnes
of God, euen to them that beleeue in
his name. Iohn. 1. 12.

For ye haue not receyued the spy-
rite of bondage to feare againe: but
ye haue receyued the spyrite of adop-
tion, whereby we crie, Abba, Father.
The same spirite, beareth witnesse
with our spirite, that we are the chy-
ldren of God. Rom. 8. 15. 16.

But GOD testeth out his loue to-
wards vs, seeing that while we were
yet sinners, Christ died for vs. Much
more then, being now iustified by his
blood: we shall be saved from wrath,
through him. Rom. 5. 8. 9.

I am the Lorde, and there is none
other

for Houſholders.

other, there is no God beſides me: I rule ouer
gydded thee, though thou haſt not
knowne me, that they maye knowe
from the ryſing of the Sunne, and
from the Weſt, that there is none be-
ſides me. I am the Lord, and there
is none other. I forme the lyght, and
create darkneſſe: I make peace, and
create euill: I the Lord doe all theſe
thinges. Eſai. 45. 5. 6. 7.

Q. Shall a Trumpette be blowne God his
in the Cittie, and the people be not a- providence
fraide: or shall there be euill in a Cit- ſtriketh the
tie, and the Lord hath not done it: ſtrokes, and
Amos. 3. 6. beareth the
ſway in all
things, & in
all places.

Whether ſhall I go from thy Spi-
rite: Q. whether ſhall I flee from thy
preſence: If I aſcende into heauen,
thou art there: If I lie downe in hell,
thou art there. Let me take the wings
of the morning, & dwell in the utter-
moſt parts of the ſea: yet thether ſhall
thine hand leade me, & thy right hand
holde me, &c. Pſal. 139. 7. 8. 9. 10.

Question.

What beleeueſt thou in the ſecond part.

E. iiii.

concern

A necessary Catechisme

concerning God the Sonne?

Answer.

What we
ought to be-
leeue con-
cerning
God the
sonne.

I beleue that Iesus Christe, one
God (a) in substance with the father
and the holie Ghost (b) toke fleshe of
the Virgin Marie, and is become per-
fect man as I am, in all things, sinne
onely excepted, (c) and in my nature
hath wrought for me, whatsoeuer was
needefull for my saluation.

Prooues out of the word
of God.

Iesus Christ
is God of
the same
substance
with his
father.

Of whome are the fathers, and of
whome concerning the fleshe Christe
came, who is God ouer all blessed for
euer. Amen. Rom. 9. 5.

Christ took
fleshe of the
Virgine
Marie.

Concerning his sonne Iesus Christ
our Lorde, which was made of the
seed of Dauid, according to the fleshe.
Rom. 1. 3.

Christe in
our nature
hath wrou-
ght al thin-
ges needfull

For as much then as the children
were partakers of the flesh and blood,
hee also himselfe likewise took part
with

for Householders.

with them, that he might destroye ^{for our salu}
through death, him that had the power ^{uation.}
of death: that is, the deuill, and that
he might deliuer all them, which for
feare of death were all their life time
subiect to bondage. Heb. 2. 14. 15.

Question.

*What meanest thou when thou sayest,
He suffered vnder Pontius Pilate?*

Answer.

Because the maner of death which ^{Why Christ}
men doe suffer by the sentence of the ^{suffered vn-}
Judge, and vnder the tytle of Justice, ^{der Pontius}
is more shamefull, slaunderous, and ^{Pilate.}
terrible: then if a man should die na-
turally in his bedde: therefore Christe
tooke on him our person, to shewe him
selfe (a) before an earthlie Judge, and
to be (b) condemned by the mouth of
Pilate, hee being then Judge, that
therby we might be cleared before the
iudgement seate of God.

Prooues out of the worde

of God.

The Kings of the earth band them ^{Christe}
selues, and the Princes are assembled ^{brought be}
together ^{fore earthly}
Rulers.

A necessary Catechisme

together against the Lorde, and against his Christe. Psal. 22.

b

Pilate condemneth
Iesus.

Then let he (namely Pilate) Barabas loose unto them; and scourged Iesus, and deliuered him to be crucified. Math. 27. 26.

Question.

What meanest thou, when thou sayest, Christ was crucified, dead, & buried?

Answer.

What we
learne of
Christes
being crucified.

First, I meane in that he was crucified, that he suffered (a) the death of the Crosse, which was an abhominable & cursed death, (b) to deliuer me from the curse which was due for my sinnes.

Why Christ
died.

Secondly, for as much as death was a punishment due vnto man for sinne, therefore our Saviour Christ dyd suffer death, and by suffering, ouercame death. For in his death doth lye the principall point of our saluation: for if he had not bene trulie (c) dead: we should yet haue bene subiect to eternall death and dampnation.

Why Christ
was buried.

Thirdly, he was buried for the more greater confirmation of his death and resur

for Household. A

resurrection. And to y intent to make
it more certainly knowne vnto vs : it
pleased him also to be buried after the
common manner of men, and that by
two notable persons, (d) Nicodemus,
and Ioseph of Aramathia : which was
done also by the will and consent of
Pilate, who caused the body to be de-
liuered vnto them.

Prooues out of the worde

of God.

And when they were come to the
place, which is called Caluerie, there
they crucified him, and the euill doers,
one at the right hande, and the other
at the left. Luke 23.33.

b

Christe hath redeemed vs from the
curse of the lawe, when he was made
a curse for vs, (for it is written, Curs-
ed is euery one that hangeth on tree)
that the blessing of Abraham might
come on the Gentiles through Christ
Jesus, that we might receyue the
promise of the spyrte through fath.

Gala. 3. 13. 14.

Ther

Christ cru-
cified, that
is, put to
death on
the crosse.

Christ suffe-
red the cu-
sed death of
the crosse,
to delyuer
vs from the
curse due to
our sinnes.

A necessary Catechisme

If Christ
had not tru-
ly died, we
had yet re-
mayned in
the condem-
natio of our
sinne: for
the ende of
his death
was to de-
liuer vs.

c

Therefore will I giue him a portio-
on with the great, and he shall deuide
the spoyle with the strong, because
hee hath powred out his Soule vnto
death, and hee was counted with the
transgressors, and he bare the sinne of
many, and prayed for the trespassers.
Esaï. 53. 12.

Iesus buried
by Ioseph
of Arama-
thia, & Ni-
codemus,
with the
will & con-
sent of Pilat.

And when the euen was come, there
came a rich man of Aramathia, na-
med Ioseph, who had also himselfe
been Iesus disciple. He went to Pilate
and asked the body of Iesus, then Pi-
late commaunded the body to be deli-
uered. Math. 27. 57 58.

Question.

What meanest thou concerning this,
that Christ descended into hell?

Answer.

Where it is saide, that Chryste des-
cended into hell: thereby I beleene,
that Chryst did not onely suffer in his
bodie, the punishment due vnto my
body, (a) but also in his soule, the pu-
nishment

for Housholders.

nishment due to my soule, which was the toyments of hell, second death, (b) sorowes of death, and abjection from God : as it doth appeare by y^e anguish of his soule in the Garden, (c) when droppes of blood issued out of his body, and also vpon the Crosse, by (d) his lamentable crie vnto his Father. For in a miserable case had we been, if he had suffered onelie the punishment due to our bodies, and not to our soules.

Prooues out of the worde
of God.

a

Yet the Lorde woulde breake him, and make him subiect to infirmities: when he shall make his soule an offering for sinne, he shall see his seede, and shall prolong his dayes, and the will of the Lord shall prosper in his hand. He shall see of the trauaile of his soule, and shall be satisfied : by his knowledge shall my righteous seruant iustifie many, for he shall beare theyr iniquities.

Christ suffe
red for our
sinnes, as
wel in soule
as in body.

b

Whome God hath raysed vp, and
loued

The punish
ment which
Christe in

A necessary Catechisme.

soule suffered for our sins, amongst other names the scripture **lost the sorrowes of death, because it was impossible that he should be holden of it. Acts. 2. 24.** termeth sorrowes of death,

This sheweth the extremenes of the payne which christ felt for our sinnes.

These crynges lyke-wise declare vnto vs the greatnes of the tormēt

But being in an agonie, he prayed more earnestlie: and his sweate was like droppes of blood, trickling downe to the ground. Luke. 22. 44.

And Iesus cried with a loud voice and saide: Father into thine handes, I commende my spirit. And when he thus had sayde, he gaue vp the gheste. Luke. 23. 46.

that Christ susteyned for our transgressions.

Question.

What fruite hast thou by this death of Christ?

Answer.

Profite by the death of Christ,

First, I beleue that this death & punishment which Christ suffered, is the appeasing of (a) Gods wrath, & a full satisfaction to God for all my sinnes.

Secondlie, that (b) as he is dead for sinne: so he will cause sinne to die in my mortall body.

Prooues

for Houſholders.

Prooues out of the worde
of God.

a

Neither by the blood of Goates and Calues; but by his owne blood entred he in once vnto the holie place, and obtained eternal redemption for vs. For if the blood of Bulles and of Goates, and the ashes of an Heyfer, ſprinckling them that are vncleane, ſanctifieth, as touching the purifying of the fleſh: howe much more ſhall the blood of Chriſte, which through the eternall ſpyrite offered himſelfe without ſpot to God, purge your conſcience from dead workes, to ſerue the liuing God: Heb. 9. 12. 13. 14.

The death of Chriſt is the appeaſing of Gods wrath and a full ſatiſfaction for all our finnes.

b

For they that are Chriſtes, haue crucified the fleſhe with the affections and the luſtes. Gala. 5. 24.

Chriſte dying for ſin, cauſeth ſin alſo to dye in our mortall bodies.

Question.

What profite haſt thou by the riſing againe of Chriſt?

Answer.

Fyrſt, I am aſſured by his ryſing from

A necessary Catechisme.

Profite by
Christes
resurrectiō.

from death, that he hath (a) overcome death, hell, and sinne, and hath finished my iustification.

2 Secondlie, that as he is risen from death: so he causeth me as a member of him, (b) to ryle from sinne, and delight in righteousness.

3 Thirdly, his rising againe is a sure pledge to me, that my (c) body shall in like manner rise againe.

Prooues out of the word
of God.

Christ ry-
sing from
death, hath
for vs gottē
the victorie
ouer death,
hell, & sinne
and hath
finished our
iustificatiō.

a

Q Death, where is thy sting? **A** Grave where is thy victorie? The sting of death is sinne, and the strength of sinne is the lawe. But thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christe. 1. Cor. 15. 55. 56. 57.

Christ ry-
sing from
death, cau-
seth vs to
rise frō sin,
and delight
in righte-
ousnesse.

b

We are buried then with him by baptisme into his death, that lyke as Christe was rayled vp from the death by the glorie of the Father, so we also shoulde walke in newnesse of lyfe. Rom. 6. 4.

For

for Houſholders.

For if there be no reſurrection of the dead, then is Chriſte not riſen.

1. Cor. 15. 13.

Question.

What is the meaning of this, that Chriſt aſcended into heauen?

Answer.

Chriſt as touching his manhead, is (a) only in heauen: But (b) in his Godhead, and comfort of his holie Spirit, he is with vs to the end of the world.

Prooues out of the worde of God.

a

O ye men of Galilee, why ſtand ye gaſping into heauen? This Ieſus which is taken vp from you into heauen, ſhal ſo come, as ye haue ſeene him goe into heauen. Acts. 1. 11.

b

And loe, I am with you alway, vntil the end of the world. Math. 28. 20.

of his Spirit, is with vs vnto the end of the world.

Question.

What good getteſt thou by the aſcending of Chriſt into heauen?

ff. f.

Answer.

Chriſt riſing from the dead, is a pledge of our riſing alſo.

Chriſt abſent in body, but preſent with vs in Godhead.

Chriſt, concerning his manhead, is onely in heauen.

Chriſt, touching his Godhead, & comfort of

A necessary Catechisme

Aunswer.

1 First, Christ his ascending into heauen, is a sure pledge vnto me, that (a) I shall in lyke manner, as a member of him by his power, be receyued into heauen, in the same nature wherein he is ascended.

The profite
that we get
by Christes
ascension.

2 Secondly, Christ hauing ascended into heauen, (b) maketh continuall intercession for me.

Prooues out of the worde
of God.

As Christ is
ascended in-
to heauē: so
also shal we
by his po-
wer ascende
into heauē.

a
And though I go to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may ye be also. Iohn. 14. 3.

Christ ma-
keth conti-
nual request
for vs into
heauen.

b
It is Christ which is dead, yea, rather, which is risen againe, who is also at the right hand of God, and maketh request for vs. Rom. 8. 34.

Question.

What is the meaning of this, that Christ sitteth at the right hand of God the Father?

Aunswer.

for Housholders.

Aunſwer.

Chriſt ſitteth at the right hande of the Father: that is, hath (a) all power giuen him of the Father, ouer all thinges.

What it is to ſit at the right hande of God.

Prooues out of the worde of God.

a

Which he wrought in Chriſt, when he rayſed him from the dead, and ſet him at his right hand in the heauenlie places, farre aboue all principalties and power, and might, and domination, and euerie name that is named: not in this world only, but alſo in that that is to come, and hath made all thinges ſubiect vnder his ſeete, and hath appoynted him ouer all thinges to be the head to the Church. Ephe. 1. 20. 21. 22.

Chriſt ſitteth at the right hand of God, that is, hath power ouer all thinges.

Queſtion.

What fruite dooſt thou receiue by this, that Chriſt ſhall come to iudge the quicke and the dead?

Aunſwer.

To me that am a member of Chriſt, it is a ſingular comfort (a) when I know

Chriſt his coming to iudgement,

I.ij.

know

A necessary Catechisme.

cōfortable
to the god-
ly, and ter-
rible to the
vngodlie.

knowe assuredlie that none shall be
my Iudge, but he that is my sauour:
but terrible it will be to those that flée
from Chriſte, when (b) they shall ſee
him come to iudge them, whome they
in theyꝝ life time refused,

Prooues out of the worde
of God.

Chriſt ſhall
come to
iudge the
elect, which
to them wil
be a great
comfort.

a

And he ſhall ſende his Angels with
a great ſound of a Trumpet, and they
ſhall gather togeather his elect, from
the ſoure winds, & from the one ende
of the heauen to the other. Math. 24.31.

The iudge-
ment of
Chriſt will
be terrible
to the wic-
ked.

b

For it is a righteous thing with
G O D, to recompence tribulation to
them that trouble you, & to you which
are troubled, reſt with vs, when the
Lord Jeſus ſhall ſhewe himſelfe from
heauen, with his mightie Angelles,
in flaming fire, rendꝝing vengeance
vnto them that do not know God, and
which obey not vnto the goſpell of our
Lord Jeſus Chriſt. 2. Theſ. 1.6.7.8.

b

What beleueſt thou in the third parte.
concerns

for Housholders.

concerning God, the holy Ghost:

Aunſwer.

I beleue that God the holie Ghost, (a) ſealeth into my heart all Chriſtes benefites to be mine, and (b) maketh ſinne to die in me, and ſtirreth me vp to righteouſnes, and holines of life.

What we ought to beleue of God the holy ghoſt.

Prooues out of the word
of God.

a

Now ye are not in the fleſhe, but in the ſpyrite, becauſe the ſpyrite of God dwelleth in you: but if any man hath not the ſpyrite of Chriſte, the ſame is not his. Rom. 8. 9.

But if the ſpyrite of him that rayſed vp Ieſus from the dead, dwell in you: he that rayſed vpp Chriſte from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpyrite dwelleth in you. Rom. 8. 11.

The holie ghoſt maketh vs full aſſurance of all the benefites of Chriſt.

b

And be renewed in the ſpirit of your mind, and put on the new man, which after God is created in righteouſneſſe and true holineſſe. Eph. 4. 23. 24.

The ſpyrite of GOD killeth ſin in vs, and ſtirreth vs vp to newnes of life.

¶ Ity. Question.

A necessary Catechisme

Question.

*Seeing there is but one God onelie, whie
namest thou the Father, the Sonne, and
the holie Ghost?*

The three
persons in
the God-
head, make
but one
God in sub-
stance.

Answer.

Because GOD hath so opened him
selfe in his (a) worde, that these three
sundrie persons are in substance, but
(b) one true and everlasting God.

Prooues out of the worde
of God.

In the God-
head there
be three sun-
dry persons.

And Iesus when he was Baptised,
came straight out of the water: and
loe, the Heavens were opened vnto
him, and Iohn sawe the Spirit of God,
descending like a Dove, and lighting
vpon him. And loe, a voice came from
heaven, saying: This is my beloued
Sonne, in whom I am well pleased.
Math. 3. 16. 17.

The three
sundry per-
sons in the
godhead are
all but one
God.

And all these thinges worketh euen
the selfe same Spirit, distributing
to euerie man severallie as he wyl.
1. Cor. 12. 11.

For there are three which beare re-
cord

for Household.

cord in heauen: the Father, the word,
and the holie Ghost, and these three
are one.

Question.

Nowe let vs come to the fourth parte,
what callest thou The Catholique
Church?

Answer.

The Catholique Church, is the (a)
whole company of true faithfull peo-
ple, which euer were since the begin-
ning of the world in all places, which
also be now, and shalbe to the end of
the worlde. Of the which number, I
beleue that I (b) am one. I beleue
that God (c) knoweth them all, & hath
a (d) most tender care ouer them.

What the
Catholique
Church is.

Prooues out of the word
of God,

For those which he knewe before, The Catho-
he also Predestinate to be made lyke lique church
to the Image of his Sonne, that he is a compa-
might be the first borne among many ny of faith-
bzythen. Rom. 8. 29. full gather-
all people and places of the world, from the beginning,
euen vnto the end of the world. red out of.

F. iij.

The

A necessary Catechisme.

b

The spirite
of God assu-
reth vs that
we be the
chyl dren of
God in
Christ, and
therefore of
the church
of God.

The same spyrte beareth witnesse
with our spyrte, that we are the chil-
dren of God. Rom. 8. 16.

c

But the foundation of God remain-
eth sure, and hath this seale, the Lord
knoweth who are his: and let euerie
one that calleth on the name of Christ
depart from iniquitie. 2. Tim. 2. 19.

d

God hath a
most tender
care and a
loue to-
wards those
that are his.

Cast all your care on him, for he careth
for you, 1. Pet. 5. 7.

For thus sayth the Lord of hostes:
After this glorie hath he sent me vnto
the Nations, which spoiled you. For he
that toucheth you: toucheth the apple
of his eye. Zach. 2. 8.

Question.

What callest thou the Communion of
Saintes?

Answer.

What the
comuniõ of
Saintes is.

The Communion of Saints, is the
society that all we which beleeue haue
one with another, as (a) members of
one head, Jesus Christe, whereby we
are

for Housholders.

are (b) readie to communicate all Gods benefites, bothe spirituall and temporall, to the mutuall health & comfort one of another, according to the measure which we haue receyued of God in this life.

Prooues out of the worde
of God.

a

For by one spyzite are we all baptized into one bodie, whether we be Jewes or Grecians: whether we be bonde or free, and haue bene all made to drinke into one Spyzite. 1. Cor. 12. 13. &c.

We are all members of one body & therefore ought to haue fellowshippe one with another.

b

Besides the thinges that are outward, I am combyed daylie, and haue the care of all the Churches. 2. Cor. 11. 28.

We ought both spiritually and temporallie one member to be helpefull to another.

Beare ye one anothers burthen, and so fulfill the lawe of Christ. Gal. 6. 2. other, according to the measure receiued from God.

Question.

What is it to beleue, The forgiveness of sinne?

Answer.

A necessary Catechisme

The punish-
ment of our
sinnes dis-
charged by
Christ.

I beleue that Iesus Christe hath
wholy (a) appeale God for my sinnes,
and payde the ful punishment due vnto
them, and therefore that they be
freely forgiven me, and shall neuer be
layde to my charge.

Prooues out of the worde
of God.

a

In Christ
we haue full
redemption
and forgie-
nes of our
sinnes.

And he is the reconciliation for our
sins, and not for ours only, but also for
the sins of the whole world. 1. Ioh. 2. 2.

In whome wee haue redemption
through his blood, that is, the forgive-
nes of sinnes. Col. 1. 14.

Question,

*What beleeuest thou of The rysing a-
gaine of the body?*

Answer.

Whether
the Soules
of the god-
ly go after
death.

I beleue that after this life ended,
my Soule (a) shall go to G D D that
gaue it: and my bodie shall rest in
the graue, vntyll the appointed tyme:
and then I shall (b) see G D D in my
fleshe, and mine eyes shall looke vpon
him, and this my bodie shall be made
lyke vnto the glorious body of Christ,
witha

for Housholders.

without all corruption.

Prooues out of the word
of God.

a

And dulle returne to the earth as it
was, and the spirite returne to GOD
that gaue it. Eccle.12.7.

The soule
of mā after
this life en-
ded, goeth
to God.

b

And though after my skinne, wor-
mes destroye this bodye, yet shall I
see God in my flesh. Whome I my
selfe shall see, and mine eyes shall be-
holde, and none other for me, though
my reynes are consumed within me.
Iob.19.26.27.

The estate
and condi-
tion of our
bodies at
the resur-
rection.

Question.

What is this that thou sayest of Lyfe
euerlasting?

Answer.

I beleue that when God shall raise
again this my body, and ioine it a-
gaine togeather with my soule, that
then I shall liue with Christe (a) for
euer, in his euerlasting kingdome of
glorie.

What we
ought to be-
leeue of life
euerlasting.

Prooues out of the worde
of God.

For

A necessary Catechisme

a

The body
in the last
resurrectiō
ioined toge
ther with
the soule,
we shal liue
in heauen
with Christ
for euer.

For this corruptible must put on
incorruption: and this mortall must
put on immortalitie. So when this
corruptible hath put on incorruption,
and this mortall hath put on immor-
talitie, then shall be brought to passe
the saying that is written: Death is
swallowed up into victorie. 1. Cor. 15.

53.54.

Question.

*By what meanes doe wee attaine vnto
this faith which thou hast heere con-
fessed?*

Answer.

Howe we
attaine vnto
faith.

The holie Ghoste hath appoynted
the preaching of the worde, to be the
ordinarie meanes, whereby hee (a)
worketh in our heartes, this true and
lynelle faith, and without this prea-
ching of the word, we can neuer haue
faith.

Prooues out of the worde
of God.

a

Preaching
the ordina-
ry meanes

But howe shall they call on him,
in whome they haue not beleued?
and

for Household.

and howe shall they beleue in him
of whome they haue not hearde ? and
how shall they heare, without a prea-
cher ? Rom. 10. 14.

whereby
God wor-
keth faith
in vs.

Question.

*After that God, by the meane of his
woorde, hath wrought in our heartes,
faith: by what meanes afterwarde
dooth he strengthen the same ?*

Answer.

This faith dooth God strengthen in
vs, by the selfe same preaching of the
woorde, and also by the vse of the Sa-
craments.

Preaching
and the Sa-
craments,
meanes to
strengthen
faith.

Question.

What callest thou Sacraments ?

Answer.

Sacraments be (a) outward signes
ordained of God, for the greater assu-
rance and strengthening of our faith,
being vnto vs (b) sure pledges of those
benefites of our saluation, which we
receyue in Christe to be ours, and are
represented vnto vs by the outward
signes of water in Baptisme: and
bread and Wine in the Supper of the
Lorde. They serue also for a marke

What Sa-
cramentes
are.

of

A necessary Catechisme.

of our profession, whereby we differre
from other people which be Heathen.

Prooues out of the worde
of God.

a

Sacraments
are outward
signes or-
dained for
the assurāce
and streng-
thening of
our faith.

That is, ye shall circuncise the fore-
skinne of your fleſhe; and it shall be a
ſigne of the couenaunt betwene you
and me. Gene. 17. 11.

Speake ye vnto all the Congrega-
tion of Iſrael, ſaying: in the tenth of
this moneth, let euery man take vnto
him a Lambe, according to the houſe
of the fathers, a Lambe for an houſe:
and if the houſhold be too little for the
Lambe; he ſhall take his neyghbour,
which is nexte vnto his houſe, accor-
ding to the number of the perſonnes:
euerie one of you according to his ea-
ting, ſhall make your cōmpt for the
Lambe. Your Lambe ſhall be with-
out blemiſhe, a Male of a yeere olde:
ye ſhall take it of the Lambes, or of
the kiddeſ, &c. Exod. 12. 3. 4. 5. &c.

b

Sacraments
are pledges
of the be-

After he receiued the ſigne of Cir-
cuncifiſion, as the Seale of the righ-
teous-

for Household.

teousnesse of the faith which he had, nesires that we receyue in Christ.
when he was uncircumcised, that he
should be the Father of all them that
belæue, not being Circumcised, that
righteousnes might be imputed vnto
them also. Rom. 4. 11.

Question.

How manie Sacraments be there?

Answer.

There be two (a) Sacramentes: Sacraments how many.
that is to say, Baptisme, and the Sup-
per of the Lord.

Prooues out of the worde
of God.

a

Whereouer Brethren, I would not
that ye should be ignorant, that all
our Fathers were vnder the clowde,
and all passed through the Sea, and
were all baptized vnto Moses, in the
clowde, and in the Sea, and dyd all
eate the same spiritual meate, and did
all drinke the same spirituall drinke.
For they dranke of the spiritual rocke
that followed them: and the rocke
was Christ. 1. Cor. 10. 1. 2. 3 4.

There be
two Sacra-
ments, bap-
tisme, and
the Lordes
Supper.

Question.

What

A necessary Catechisme

What strength of faith hast thou through Baptisme?

Answer.

What we
learne by
baptisme.

I am taught and assured by Baptisme, that my (a) sinnes are forgiven mee. For as the water washeth away the filthinesse of the bodie: euen so should I through the holy Ghost, be thereby fully certified and perswaded, that (b) the bloud of Christe being sprinkled vpon my Soule, by the (c) hande of faith, hath washed away both the guiltinesse of my sinne, and the punishment due to the same: The fruite and effect whereof, appeareth herein, that through the power of Christes death and resurrection, I am dead (d) as touching sinne, and rayled by againe in (e) newnes of life: which two thinges, in whome so euer they appeare not, they maye well haue the name and tytle of Baptisme: but in dede they be no Christians.

Prooues out of the worde
of God.

Baptisme
assureth the

^a
Solwe therefore why tariest thou?
Arise,

for Housholders.

Arise, and be baptized, & wash away
thy sinnes, in calling on the name of
the Lord. Acts. 22. 16.

b

Elet according to the foreknow-
ledge of God the Father vnto sanctifi-
cation of the spirite, through obedience
and sprinkling of the blood of Iesus
Christ. 1. Pet. 1. 2.

c

And he put no difference betwene
vs and them, after that by faith he had
purified their hearts. Acts. 15. 9.

d

Knowe ye not that all we which
haue been baptized into Iesus Christ,
haue been baptized into his death: we
are buried then with him by baptisme
into his death, that lyke as Christe
was raised vp fro the dead by the glo-
rie of the Father: so we also should
walke in newnesse of lyfe. For if we
be grafted with him to the similitude
of his death: euen so shall we be to the
similitude of his resurrection, know-
ing this that our olde man is cruci-
fied with him, that the body of sinne
G.i. might

faithfull of
the forgie-
nes of theyr
sinnes.

The blood
of Christ by
faith sprinck-
led vpo our
hearts, wa-
sheth awaye
the filth of
sinne.

Our hearts
purified by:
faith,

Wee are
dead as tou-
ching sinne
through the
power of
Christe his
death.

A necessary Catechisme.

might be destroyed, that henceforth
we should not serue sinne. Roma. 6.
3. 4. 5. 6. &c.

In Christe
we are ray-
sed vp to
newnesse of
lyfe.

^e
Therefore, if any man be in Christ,
let him be a new creature. Old things
are passed away: behold, all things are
become new. 2. Cor. 3. 17.

Question.

What strength of faith doo vve finde in
the vse of the Lords Supper?

Answer.

In what sort
the Supper
of the Lord
doth streng-
then our
faith.

The Supper of the Lord through
the holy Ghoste, doth strengthen my
faith, that I should not doubt, but as
surelie as I receyue the (a) bread and
wine into my body, to become wholie
mine: (b) so my soule receyueth with
all Christe, with his passion and righ-
teousnesse, to be wholie mine, as sure-
lie as if I had wrought them mine
owne selfe.

Prooues out of the worde
of God.

What we
receyue out

^a
And as they dyd eate, Iesus tooke
the

for Housholders.

the bread : and when hee had giuen
 thanks, he brake it, and gaue it to
 the Disciples, and sayde : Take, eate,
 this is my body. Also he toke the Cup,
 and when he had giuen thanks, he
 gaue it them, saying: Drinke ye all of
 it . For this is my blood of the newe
 Testament, that is shedde for many,
 for the remission of sinnes. Math. 26.
 26.27.28.

b

But ye are of him in Christ Iesus,
 who of God is made vnto vs wise,
 dome and righteousnesse, and sanctifi-
 cation, and redemption. 1. Cor. 1.30.

Who was deliuered to death for our
 sinnes, and is risen againe for our iu-
 stification. Rom. 4.25.

For he hath made him to be sinne
 for vs, which knew no sinne, that we
 should be made the righteousnesse of
 God in him.

Question.

*Are not then the bread and wine in the
 Supper of the Lorde, turned into the
 bodie and blood of Christ?*

Answer.

G.y.

The

wardly in
 the Sacra-
 ment of the
 Lords sup-
 per.

The bread
 & wine are
 outwarde
 pledges of
 these spiri-
 tuall bene-
 fits, that our
 soules in-
 wardly re-
 ceive by
 Christe, as
 surely as
 our bodies
 receiue the
 other out-
 wardlie.

A necessary Catechisme.

There is no
chaunge of
the bread
and wine in
the Lordes
Supper.

The bread and wine, as touching theyr nature and substance, are (a) not turned: but as touching the vse of them, they differre from common bread and wine, in that they are appointed of God to serue vnto vs as (b) seales and pledges of those benefites, which Christ in his body hath wrought for vs.

Prooues out of the word
of God.

a

These places teach directly the bread and wine in the Supper of the Lord, are not chaunged into the body & blood of Christ.

For as often as ye shall eat this bread, and drinke this Cuppe, ye shall shewe the Lordes death tyll he come. Therefore, whosoever shall eat this bread, and drinke the Cup of the Lord vntoworthelie: shall be guiltie of the body and blood of the Lord.

Let a man therefore examine him selfe, and so let him eat of this bread, and drinke of this Cup. 1. Cor. 11. 26. 27. 18. Reade also in the former question, these places. Math. 26. 26. 27. 28. 1. Cor. 10. 16. 17. and 1. Cor. 11. 24. 25.

b

As Circūci-
sion was a
seale of righ

After he receyued the signe of Circūcisi-

for Houſholders.

circumciſion, as the ſeale of the righteouſneſſe of the faith which he had, when he was vncircumciſed, that he ſhould be the Father of all them that beleeue, not being circumciſed, that righteouſneſſe might be imputed to them alſo. Rom. 4. 11.

Question.

In what manner oughteſt thou to prepare thy ſelfe to the receiuing of theſe miſteries?

Answer.

In preparing my ſelfe to receiue the Supper of the Lord, I ought diligently to obſerue theſe three thinges.

Fiſt, to (a) examine my ſelfe whether I (b) ſtand in faith or no, which I ſhall knowe, if I feele my (c) heart (d) aſſured by the ſpirite of God, that the (e) puniſhment of my ſinnes, is fullie diſcharged in Chriſt, and that whatſoever he hath done, pertaineth not only vnto others, but euen (f) to me.

Secondly, to examine my ſelfe, whether I finde my heart (g) inwardly ſorry for my ſinnes, with an inward hated, and lothing of ſinne, and (h) an

G.ij.

reouſneſſe of faith: ſo bread and wine in the Sacramēt of the Lordes Supper, are pledges of ſuch benefits as chriſt hath wrought for vs.

Three thinges to be obſerued before the receiuing of the Lords ſupp.

1 Examining of our ſelues.

2 Inward ſorrow for our ſinnes.

ear

A necessary Catechisme

earnest desire, & sure purpose, wholly to
conferme my selfe to the will of Gods
worde.

Reconci-
liation.

3 Thirdlie, if any offence be betwene
others and mee, that I(i) reconcile my
selfe vnto them. All these thinges : al-
though they ought earnestly to be con-
sidered in the (k) whole course of our
life : yet then especiallie, when we
come to the Supper of the Lord.

Prooues out of the worde
of God.

a

Wee must
examine
our selues
before we

Let a man therefore examine him-
selfe, and so let him eate of this bread,
and drinke of this Cup. 1. Cor. 11. 28.
come to the Lorde's Supper.

b

Whether
we stand in
faith or no.

Examine your selues, whether you are
in the Faith : examine your selues.
Know ye not your owne selues howe
that Iesus Christ is in you, except ye
be reprobates? 2. Cor. 13. 5.

c

The triall
of our faith
standeth in
the assurance

In whome also ye haue trusted, af-
ter that ye heard the worde of trueth,
euen the Gospell of your saluation,
wher

for Household.

Wherein also after that ye beleued: ye were sealed with the holy Spirit of promise. Ephc. 1. 13.

Who hath also sealed vs, and hath giuen the earnest of the spirit in our hearts. 2. Cor. 1. 22.

And he that hath created vs for this thing, is God, who also hath giuen vs the earnest of the spirit. 2. Cor. 5. 5.

d

For ye haue not receyued the spirit of bondage to feare againe: but ye haue receyued the spirit of adoption, whereby wee cris, Abba, Father. Rom. 8. 15.

e

My Babes, these thinges write I vnto you, that ye sinne not: and if any man sinne, we haue an aduocate with the Father, Iesus Christe, the iuste. And hee is the reconciliation for our sinnes: and not for ours only, but also for the sinnes of the whole worlde. 1. Iohn. 2. 1, 2.

f

That Christe maye dwell in your hearts by faith, that ye being rooted and
G. iiij. ground

of our harts by the spirit of God that our finnes are pardoned, proued in the places following.

The holie Ghost imboldeneth vs to come vnto God in Christ.

Our sinnes fully discharged in Christ.

Euerie one by Faith ought to

A necessary Catechisme

applie the
benefites of
Christ to
himselfe.

grounded in loue, may be able to com-
prehend with all Saints, what is the
breadth, and length, and depth, and
height: and to know the loue of Christ,
which passeth knowledge, that ye
may be filled with all fulnesse of God,
Ephe. 3. 17. 18. 19.

We must be
hartely sorry
for our sins,
with an in-
ward hatred
and loathing
of them.

S

Then Peter remembred the wordes
of Iesus, which had sayd vnto him: be-
fore the Cocke crowe, thou shalt denie
me thrise. So he went out and wept
bitterlie. Math. 26. 75.

Break vp your fallowe groundes,
and sowe not among the thornes: be
Circumcised to the Lord, and take a-
way the foreskinnes of our hearts, ye
men of Iudah, and inhabitauntes of
Ierusalem, least my wrath come forth
lyke fyre, and burne that none can
quench it, because of the wickednes of
your inuencions. Iere. 4. 4.

We must
walke in
newnesse of
lyfe.

h

We are buried then with him by
Baptisme into his death, that lyke as
Christe was rayled vp from the dead
by the glorie of the Father: so we al-

so

for Housholders.

so should walke in newnesse of lyfe.
For if we be grafted with him to the
similitude of his death: even so shall
wee be to the similitude of his resur-
rection. Knowing this, that our olde
man is crucified with him, that the
body of sinne might be destroyed, that
henceforth we should not serue sinne.
For he that is dead, is freede frō sinne.
Wherefore, if we be dead with Christ:
we beleue that we shal liue also with
him. Rom. 6. 4. 5. 6. 7. 8.

i

If then thou bring the gifte to the Altar, and there remembreſt that thy brother hath ought against thee: leaue there thine offering before the Altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift. Math. 5. 23 24.

k

That we being deliuered out of the handes of our enimies, should serue him without feare, all the daies of our lyfe, in holinesse and righteousness be-
foze him. Luke. 1. 74. 75.

especiallie when we come to receyue the Lordes Supper.

Question.

We must
reconcile our
selues one
to another,
if there be
offence be-
tweene vs.

It is our du-
ty alwayes
to shewe
foorth the
fruites of
Christians
& therefore

A necessary Catechisme.

Question.

*Nowe seeing we be saved by Christes
workes without our deserving, wher-
to then nowe serueth our well dooing,
or what availeth it to do good workes?*

Answer.

Three ends
of good
workes.

- We must do good workes, not to de-
serue (a) saluation by them : but by our
1 workes to (b) glorifie God, in (c) wal-
king as becometh Gods children, de-
claring thereby our (d) thankfulnessse
to God for our redemption.
2 Secondlie, by our workes, to make
our (e) election moze certaine vnto our
selues.
3 Thirdlie, to (f) win others to Christ,
by our holie life and conuersation.

Prooues out of the word
of God.

a

No workes
of ours can
deserue sal-
uation.

But we haue all bene as an vn-
cleane thing, and all our righteous-
nesse is as filthie cloutes, and we all
do fade as a leafe, and our iniquities
as the winde, haue taken vs awaie.
E. sai. 64. 6.

Let

for Housholders.

b

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen. Math. 5, 16.

By our
workes wee
must glori-
fie God.

c

That ye might walke woorthy of the Lord, & please him in all things, being fruitfull in all good works, and increasing in the knowledge of God. 1. Col. 10,

Wee must
walke in
good works
as becom-
meth Gods
children.

d

Likewise thinke ye also, that ye are dead to sinne, but are alieue to God in Iesus Christe our Lord. Let not sinne therefore raigne in your mortall bodies, that ye should obeie it in the lusts thereof. Neither giue ye your members, as weapons of vnrightheousnesse vnto sinne: but giue your selues vnto God, as they that are alieue from the dead: and giue your members as weapons of rightheousnesse vnto God. Rom. 6. 11. 12. 13.

Wee must
bring forth
the fruites
of righ-
teousnesse, to
declare our
selues thak-
full to God
for our re-
demption.

I beseech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holy and accep-

A necessary Catechisme

acceptable vnto **GOD**, which is your reasonable seruing of **God**. And fastid not your selues lyke vnto this world, but be ye changed by the renewing of your minde, that ye may proue what is the good will of **God**, and acceptable and perfect.

Good wor-
kes are a
testimony
of our elec-
tion.

Wherefore, brethren, giue rather di-
ligence to make your calling and elec-
tion sure: for if ye doe these thinges,
ye shall neuer fall. 2.Pet. 1. 10.

We must
walke god-
lie, to the
winning of
others.

Likewise, let the wiues be subiect
to theyr husbandes: that euen they
which obey not the word: may with-
out the worde be wonne, by the con-
uersation of the wiues, while they be-
hold your pure conuersation, which is
with feare. 1.Pet. 3. 1. 2.

Question.

What workes callest thou good workes?

Answer.

Two thinges
to be obser-
ued in the
dooing of
good workes

Our workes can neuer be accep-
table, and good in the sight of **God**: vn-
lesse in dooing of them, we keepe these
two thinges.

First,

for Housholders.

First, that they be framed according¹ to the will of Gods^(a) lawes and commaundements, and not ^(b) after our owne deuices.

Secondlie, that they procede from² an heart ^(c) purged by faith: if eyther of these points be lacking, our workes are abhominable in the eyes of God: although they appeare neuer so glorious in the sight of men.

Prooues out of the worde
of God.

a

For we are his workmanship created in Christ Iesus vnto good workes, which GOD hath ordained, that we should walke in them. Ephe, 2, 10. Our workes must be such as God commaundeth, otherwise they be no good workes.

b

Wherefore, if ye be dead with Christ from the ordinances of the world (why as though ye liued in the world) are ye burdened with traditions: As, Touch not, Taste not, Handle not. Which all perish with the vsing, and are after the commaundementes and doctrines of men. Which thinges haue in deede
a shew

Our workes must not be framed after our owne deuices.

A necessary Catechisme

a shewe of wisedome, in voluntarie Religion, and humblenesse of minde, and in not sparing the bodie: neither haue they it in any estimation, to satisfie the flesh. Col. 2. 20. 21. 22. 23.

Our works
must pro-
ceede from
faith.

For he that doubteth, is condemned if he eate, because he eateth not of faith: and whatsoever is not of faith, is sinne. Rom. 14. 23.

Question.

Because prayer is our speciall meanes, which God will haue vs use to encrease our faith: tell me what belongeth to true prayer?

Answer.

Five things
to be obser-
ued in true
prayer.

It is requisite in true Praier, that we obserue these five things.

- 1 First, that we make our praiers (a) euellie to God, through (b) Christ, and not to Saints.
- 2 Secondlie, that we be (c) inwardlie touched with the need of the thing we aske, hauing our mindes wholie bent therevpon, and not caried away with with by thoughts.
- 3 Thirddie, that our praiers be ground-
ded

for Householdes.

ded vpon (d) Gods promises, with full
assuraunce that they shalbe graunted,
so farre as the Lord doth know them
to be meete and needefull for vs.

Fourthlie, that we (e) continew in ⁴
praier, although we haue not our re-
questes at the first.

Fiftlie, that wee aske not those ⁵
things which we (f) thinke good in our
owne fantasie: but (g) only that which
God comaundeth vs to aske of him in
his worde, all which things be contai-
ned in the Lords (h) Prayer.

Prooues out of the worde of God.

^a
Call vpon me in the daie of trouble: Wee must
so will I deliuer thee, and thou shalt pray onely
glozifie me. Psal. 50. 15. to God.

^b
And what so euer ye aske in my Wee must
name, that will I do, that the Fa- make our
ther maye be glozified in the Sonne. prayers to
Iohn. 14. 13. God in
Christ.

^c
And this is the assuraunce that we Wee must
haue haue our

A necessary Catechisme.

minds who-ly set vpon that we pray for. haue in him, that if we aske any thing according to his will: he heareth vs. 1. Iohn. 5. 14.

d

But let him aske in faith, and wa-
Our prayers must proceed of faith & faith can not be with-
uer not: for he that wauereth, is like a
waue of the sea, tost of the winde, and
caried away. 1. am. 1. 6.
out the promises of God in his word.

e

We must continew in prayer. And he spake also a Parable vnto them, to this ende, that they ought al-
wayes to pray, and not to wane faint,
saying: There was a Iudge in a cer-
taine Cittie, which feared not God;
neither reuerenced man. And there
was a widow in y^e Cittie, which came
vnto him, saying: Doe me iustice a-
gainst mine aduersary. And he would
not for a tyme: but afterward he sayd
with himselfe, though I feare not God
nor reuerence man, yet because this
widow troubleth me: I will doe her
right, least at the last, she come & make
me wearie. And the Lord sayd: Heare
what the vnrightheous Iudge sayth.
Now shall not God auenge his elect,
which

for Housholders.

which crie daye and night vnto him :
yea , though hee suffer long for them.

Luke. 18. 1. 2. 3. 4. 5. 6. 7.

f

We aske and receyue not, because ye
aske amisse, that ye might consume it
on your lustes. Iam. 4. 3.

g

And this is the assurance , that
we haue in him : that if we aske any
thing according to his will, he heareth
vs. 1. Iohn. 5. 14.

h

After this manner therfore pray ye:
Our Father which arte in Heauen.
Math. 6. 9. &c.

Question.

Rehearse the Lordes Praier ?

Answer.

OVR Father which art in heauen,
halowed be thy name. Thy king-
dome come . Thy will be doone in
earth as it is in heauen . Giue vs this
day our daylie bread. And forgiue vs
our trespases , as wee forgiue them
that trespasse against vs. And leade vs
not into temptation . But deliuer vs

H. i.

from

We must
not aske
what liketh
our corrupt
affections.

Our praier
must be
made accor-
ding to the
wil of God.

The Lord
hath left vs
this forme
of prayer as
a patterne
to frame all
prayers by.

A necessary Catechisme.

from euill. For thine is the kingdome, the power, and the glorie, for euer and euer, *Amen.*

Question.

How many petitions be there contained in this praier?

Aunswer.

There be five.

Question.

What desirest thou of God in the first petition?

Aunswer.

Gods name
is hallowed
two waies,

1 *Fyrst, I desire of our heauenlie Father, that his name may be halowed*
fyrst in his excellent workes, which
is, when we acknowledge (a) his mer-
cie, wisdom, iustice, and prouidence,
that he alone worketh all things: and
that (b) onelie the Lord be had in ho-
nour, all other set a side.

2 *Secondlie, that his name may be (c)*
glorified in our godlie liuing and con-
uersation.

Prooues out of the words
of God.

a

God his
name is so

O my God and King, I will extoll
thee,

for Housholders.

thee, and will blesse thy name for ever
and ever. Plal. 145. 1.

b

be halowed
& praised in
and for all
his workes.

Now therefore feare the Lord, and
serue him, in vprightness & in trueth,
and put awaie the Gods, which your
Fathers serued beyond the flood; and
in Egypt, and serue ye the Lord. And
if it seeme well vnto you to serue the
Lord, chuse you this daie whome you
will serue, whether the Gods which
your Fathers serued (that were be-
yond the flood) or the Gods of the Am-
morites, in whose Land ye dwell: but
I and my house will serue the Lord.

Iosu. 1. 24. 14. 15.

c

For the name of God is blasphemed
among the Gentiles through you, as it
is written. Rom. 2. 24.

This being
layd against
them for a
fault, it fol-
loweth that
they ought
to doe the
contrarie,
namely, glo-
rifie God.

Now therefore, what haue I heere,
sayth the Lord, that my people is take
away for naught, & they that rule ouer
them, make them to howle, saith the
Lord, and my name all the daie conti-
nuallie is blasphemed. Esa. 52. 5.

Question.

H. ii.

What

A necessary Catechisme.

What desirest thou in the seconde petition?

Answer.

We desire
two things
in this pe-
tition.

What we
pray for in
praying, thy
kingdome
come.

In the seconde petition, we desire that God his kingdome maye come, that is, that he will declare himselfe, to be king ouer his (a) Church, in guiding and defending it, in increasing of the number of the faithfull, in (b) thrusting forth labourers into his haruest, and blessing theyr labours, and (c) suppressing the rage of wicked tyrants.

Secondly, that he will exercise his kingdome, seuerallie in euerie one of vs, (d) kylling sinne in vs, and all woꝛldlie care, and renuing vs to righteousnesse of life.

Prooues out of the worde
of God,

The king-
dome of
heauen.

Repent, for the kingdome of heauen is at hand. Math. 3.2.

Labourers
in the har-
uest of God

Wherefore, pray the Lord of the haruest, that he would send forth labourers into his haruest. Math. 9.38.

He

for Houſholders.

c

He that committeth ſinne, is of the deuill: for the deuill ſinneth from the beginning: for this purpoſe appeared the ſonne of God, that he might looſe the woꝝkes of the deuill. 1.Ioh.3.8.

God ſuppreſſeth the rage of the deuill, & all other wicked tyrants.

d

And if Chriſte be in you, the body is dead becauſe of ſinne, but the ſpirite is lyfe, for righteousnes ſake. But if the ſpyrite of him that rayſed vp Jeſus from the dead, dwell in you: he that rayſed vp Chriſte from the dead, ſhall alſo quicken your mortall bodies, becauſe that his Spirit dwelleth in you. Rom.8.10.11.

God killeth ſinne in vs, & rayſeth vs vp to newnes of lyfe.

Question.

What deſireſt thou of God in this third petition?

Answer.

In the third petition, we deſire that Gods will maye be done, that is, that we maye (a) willinglie in all thinges reſigne our ſelues to Gods will, without murmuring or grudging.

What we pray, in praying, thy will be doone.

Prooues out of the worde of God.

V.ij.

Father

A necessary Catechisme,

a

We must in
all thinges
frame our
selues to the
wil of God.

**Father, if thou wilt, take away this
Cup from me : neuerthelesse, not my
will, but thine be done. Luke. 22. 42.**

Question.

What praise we for in the fourth petition?

Answer.

What we
pray for, in
this petitiō.

**In the fowrth petition we pray, that
he will giue vs (a) walking faithfully
in our calling, our daily bread, that is,
all (b) things needefull for our liuing,
in this present life.**

Prooues out of the worde
of God.

a

Wee must
walke euery
man faith-
fully in his
calling.

**In the sweate of thy face, shalt thou
eate breade, tyll thou returne to the
earth : for out of it wast thou taken,
because thou art dust, and to dust shalt
thou returne. Gene. 3. 19.**

b

We haue
from God
all thinges
needfull for
our suste-
naunce in
this lyfe.

**The eies of all waite vpon thee, and
thou giuett them theyr meate in due
season. Psal. 145. 15.**

**All these waite vpon thee, that thou
maiest giue them fode in due season.
Psal. 104. 27.**

Question.

for Housholders.

Question.

What praie vve for, in the fifth petition?

Answer.

In the fifth petition, we praye that our sinnes maye be forgiven vs, that is: that hee will not laie to our charge our sinnes, nor the punishment due vnto them: but that he will accept the death and passion of Christ, as the full satisfaction for our sinnes: and that we may hereof haue (a) full assurance in our conscience, that the punishment of our sinnes is fullie discharged in Christe: and therefore frelie forgiven vnto vs, as (b) surelie as we forgive others: & that we may (c) loue one another from the bottome of our hearts, all desire of reuenge let a side.

What wee pray for in this petitiō.

Prooues out of the word
of God.

a

Lyttle children, I write vnto you, because your sinnes are forgiven you, for his names sake. 1. Iohn. 2. 12.

By whome we haue boldnesse and entraunce with confidence, by faith in him. Ephe. 3. 12.

Our consciences are assured that our sinnes are fullie discharged in Christ.

V. iij.

For

A necessary Catechisme

b

As surely as
we forgiue
others, so
surely are
we forgiue
at the hādes
of God.

For if ye do forgiue men theyz trespasses: your heauenlie Father will also forgiue you. But if ye do not forgiue men their trespasses: no more will your father forgiue you your trespasses. Math. 16. 14. 15.

c

We must
vnseynedlie
loue one an
other, all
desire of
reuenge let
a side.

If then thou bring the gifte to the Altar, and there remembrest that thy brother hath ought against thee: leaue there thine offering before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Math. 5. 23. 24.

Question.

What praie we for, in the sixt and last petition?

Answer.

In the sixt and last petition, wee do praye God, that he will not leade vs into temptation, but deliuer vs: that is, that he will not (a) bring vs further into the battell, with our spirituall enemies, then wee by his holie Spyzite, shall be able to preuaile, and ouercome.

What we
pray for in
this last pe-
tition.

Prooues

for Housholders.

Prooues out of the worde
of God.

a

The God of peace shal treade sathan
vnder your fete shortly. Rom. 16. 20.

The Lord
in tempta-
tion wil de-
liuer his.

Notwithstanding, the Lord assisted
me, and strengthened me, that by me
the preaching might be fully knowne,
and that all the Gentiles should heare,
and I was deliuered out of the mouth
of the Lion. And the Lord will deli-
uer me from euerie euill worke, and
will preserve me vnto his heauenlie
kingdome. 2. Tim. 4. 17. 18.

Question.

And why is this added: For thine is
the kingdome, the power, and the
glorie, for euer and euer?

Answer.

Not only to kindle in our hearts, to
(a) desire the glorie of God, but also
to teach vs, that this prayer is ground-
ed vpon none other then on God on-
ly: and that we should not thinke the
(b) kingdome of God to be weake, and
voide of force and might. Also, that he
(c) only is to be honoured, prayesd, and
gloriz

What the
meaning is
of the words
added at the
ende of the
Lords
Prayer.

A necessary Catechisme

glorified and that his power is infinit,
perpetuall, and euerlasting.

Prooues out of the worde
of God.

After this
example we
ought to be
as much de-
sirous, & de-
lighted to
aduanee the
glory of

Moreover, because I haue delight in the house of my God, I haue of mine owne Gold and Siluer, which I haue giuen to the house of my God: beside all that I haue prepared for the house of the Sanctuarie. 1. Chro. 29. 3. &c.

God in helping forward of his spirituall house, which is the building vp of his Church.

This shew-
eth the great
force & po-
wer of God
and of his

The earth trembled at the presence of the Lord, at the presence of the God of Iacob. Psal. 114. 7.

kingdome, which cannot be weake, he being so strong.

God onelic
is to be ho-
nored, prai-
sed, glorify-
ed, &c.

Thou shalt feare the Lord thy God, and serue him, and shalt sweare by his name. Deut. 6. 13.

Question.

What meaneth this word, Amen: which is added to the end of this prayer?

Answer.

In

for Housholders.

In this word, (a) Amen, is exprefsed the feruent desire which we haue to obtayne thofe thinges which wee afke of God, & our hope is confirmed, that thofe thinges which we afke, are graunted vnto vs, by which our conſciences are pacified, and ſo wee end our prayers.

What this word, Amē, meaneth.

Prooues out of the worde of God.

a

To him be glorie and dominion, for euer and euer, *Amen.* 1. Pet. 5. 11.

Saying, *Amen:* Praise and glorie, and wiſedome, & thanks, and honour, and power, & might, be vnto our God for euermore, *Amen.* Apo. 17. 12.

Question.

Tell mee nowe breefelie, the effect of al that thou haſt ſaide?

In theſe and ſuch lyke places, this word, Amē Expreſſeth our earneſt deſire, to haue our requestes graunted. &c

Answer.

By the ten commaundements, I ſee my miſerable eſtate, that I deſerue, death, damnation, & the curſe of God, which muſt needes be payde, becauſe God is iuſt: and whereas I my ſelfe am not able to pay it: the holie Chriſt through

A necessary Catechisme

through the preaching of the Gospell,
worketh in me Faith, which assureth
me, that the sonne of God, being made
man for me, hath euen in my nature,
suffered whatsoeuer my sinnes deser-
ued, and hath made me with him the
childe of God, and heire of euerlasting
life. Whereof (least I should doubt or
waue) he hath appointed two Sa-
cramentes, as outward signes and to-
kens to be seene and felt of me, that
as surelie as I see my selfe made par-
taker of them outwardlie: so the holie
Ghoske (inwardlie instructing me) I
should not doubt, but inwardlie to be
partaker of Christe himselte, with all
his benefites, his raunsome, righte-
ousnesse and holinesse to be mine, that
in him, and through him, I shall haue
lyfe euerlasting. And thus being
bozne a newe into this liuelie hope by
the holy Ghost: my waies should be
directed and guided by the same
spirite, to walke in holinesse
and righteousness, all the
dayes of my lyfe,
(So be it.)

A Prayer containing
the summe and effect of this
Catechisme.

O Mercifull and heauenlie Fa-
ther, for so much as at euerie
lyght occasion, I am dzyuent
from thy holie Lawes, to the
vanities of this life, and vnto all sinne
and wickednesse: I beseeche thee in
mercie, set before mine eyes, alwayes
the remembraunce of thy iudgement
seate, and my last ende, whereby I
maye be daylie styred vpye, to consi-
der in what great daunger I stande,
through the horrible punishment due
to my sinnes: that daylie groning
vnder the burden of them, I may flee
for succour to thy well beloued sonne
Iesus Chryste, who hath fullie payde,
suffered, and ouercome the punish-
ment due to them, and through the
working of thy holie spyrite in me, I
may be fullie assured in my soule and
conscience, that the curse, condemna-
tion and death, which these my sinnes
Deserue,

A Prayer.

deserue, is fullie payde, suffered, and
ouercome in Christ, and that his righ-
teousnesse, obedience, and holinesse is
mine, & whatsoeuer he hath wrought
for mans saluation, is wholie mine.
Strengthen this faith in me (O Fa-
ther) daylie more and more, that I
maye inwardlie, feele comfort and
consolation in this: that I feele thy
holy Spirite beare recorde vnto my
spirite, that I am thy Childe, grafted
into the body of thy Sonne, and made
with him fellowe heyre of thy euerla-
sting kingdome. So worke in mee
by the holie Spirite, that daylie more
and more, I maye feele sinne dye in
mee, that I do not delight therein,
but daylie may grone vnder the bur-
then thereof: vtterlie hate, detest,
and lothe sinne, set my selfe, and all
the powers of my soule and body, a-
gainst sinne, and haue all my full de-
light, ioye, comfort, and pleasure in
those things which be agreeable to thy
will: That I may walke as becom-
meth thy Children of lycht, looking
vnto

A Prayer.

Wyll for that good tyme, when it shall
please thee to call me to thine euerlas-
ting kingdome, and ioye eternall.

This in mercie graunt vnto me,
for Iesus Chyistles sake, my
onely Lord and Sa-
uiour. Amen.

(.)

*Imprinted at London by
Iohn Charlewood, dwelling in
Barbican, at the signe of the
halfe Eagle and Key.*



A Prayer

Will not that our Lord, who is the
Father of the Fatherless, and the
Saviour of the Lost, should
be so far from us, as to
leave us in our sins, and
without his grace and
mercy?

THE
MUSEUM
OF
THE
CITY OF
GLoucester







